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OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For June 7—Friday: the Day of Suffering (II)

(Mark 15:33-34; Luke 23:33-46; John 19:25-30)

THE EFFECT OF SUFFERING

Last week we considered the place of suffering, not only from the point of view of the particular spot which Jesus picked out on the side of the Mount of Olives to go through the distress in the Garden, but also the place of suffering in life. Today we are to consider the effect which suffering produces in our lives.

The only way that one person has of judging the effect of an incident on the character of another individual is by a study of what the person says and does. Let us apply this to Jesus. His suffering included at least three distinct types. Death by crucifixion produces long sustained physical agony. He, no doubt, felt the mental effect of the misunderstanding of his message and purpose by the great mass of the people, including many of his closest friends. But perhaps the spiritual suffering was the greatest. In the various religions of the world, there are many elements that are found in common with Christianity. But in one feature Christianity is unique. It offers a release to the wrongdoer. It gives him a method of starting over again—a second chance. It offers forgiveness. Even from a practical and a material point of view, this furnishes one of the most important forces that is working towards an improvement of the life of the individual and society. Jesus felt the burden of that spiritual responsibility. It is enlightening to study his actions and words in order to see the effect of this suffering on him.

There is no evidence that he sought to resist or to retaliate by physical force against those who sought to do him bodily harm—even to take his life. This attitude today is appreciated by relatively few people of the world. Gandhi of India approaches that attitude. But the great mass of the people of our so-called Christian America do not. Even many of our leading churchmen are saying today that it is impractical—that mass resistance may be a "dirty business," and may have a permanent deteriorating effect on civilization, but yet that it is the business in hand to do today. There is no evidence that Jesus sacrificed the ultimate good for a seeming expediency of the moment.

The suffering of Jesus did not embitter him. It did not cause him to pity himself. He thought of others. He prayed that those who were doing him harm might be forgiven. He had compassion on the thief who was beside him. He turned his mother's attention away from himself to the beloved Disciple and asked that Disciple to care for his mother in the future. In the last World War a number of conscientious objectors suffered imprisonment, shameful treatment, and even ostracism by their communities because of their conscientious views. Most of them have come out with a sweet spirit, with no feeling of hatred towards society which thus mistreated them. Unfortunately we have seen, however, one or two who seem to have been embittered by the suffering they experienced.

All of us can cite a number of people whose lives have been enriched and sweetened by their suffering and handicaps. Helen Keller is a classic example. Until recently we had a member of our West Richmond Meeting who, for many years, lay on his back paralyzed and almost immovable but who was a source of inspiration to all who visited him.

It has been said that you can measure a man by what it takes to make him angry. The man with stable emotions, the one who controls himself, may be just as highly tempered as the impetuous, but it requires a heavier blow to bend him.

For June 14—Sunday: The Risen Christ and His Disciples

(Luke 24:1-48)

TESTING FOR TRUTH

On the first day of the week the women who had been with Jesus went to the tomb with the spices which they had prepared for his final burial. But the empty tomb puzzled them, and, although two men reasoned with them and explained the teachings of Jesus that his death and resurrection would take place, yet it sounded like nonsense to the women. Peter ran to the tomb and looked in, but he went home wondering. Also on the same day Jesus appeared to two men going to Emmaus who were reciting the incidents of the past three days, in which they revealed their wonderment. Then he said, "O foolish men, with hearts so slow to believe, after all the prophets have declared!" He began to teach them what had been said to the effect that these things would take place. He even went home with them to supper but then disappeared. The two immediately went to Jerusalem.

As the group were talking in Jerusalem, Jesus again appeared. The people were not only surprised, they were terrified. Then he asked them why they were upset and why they doubted. He then told them to look at his feet and hands to feel him and see. In other words, Jesus invited test to prove the truth. He was not seeking to mislead them nor to deceive them. Consequently he was willing for them to investigate in order that they might become convinced of the truth.

If all church leaders were as willing as Jesus was for tests to be made in order to arrive at the truth of many matters which come up for discussion, there would be many fewer isms and false teachings in the world today. One woman whom I know had raised her daughter in such a way that she would not allow the daughter to go to college because she was afraid the daughter would lose her religion. We must recognize that our colleges are not perfect, and that our college professors are as human as anyone else; yet one of the outstanding functions of a college is to seek the truth, the best that is known today in the field of history, science, and social relations.

There are college students who come to a period of doubt because new worlds have been opened up to them which their former environment never revealed to them. Jesus would have said, "Come, and see." His method was not that of closing the minds of his hearers in order that he might practice some deception on them, but to invite investigation. He could do this because he realized that we should search for the truth. We too can do so if truth is our goal.

As conflicting as some young people find the search for truth as their horizon is extended, yet that conflict is even greater when the Christian goes to people who have long held another religion. But I still have confidence enough in the truth of the Christian religion to believe that the Christian missionary should have no hesitation to say to the follower of the other religions, "Come, let us reason together. Let us put side by side the truth as we find it in each of our respective religions." I once asked a group of missionaries if they would be willing to do this. Most of them said, no. If I did not have enough confidence in Christianity to do this, I would not want to be one of its followers, for I have no desire to follow any religion which can not stand the test which Jesus put to his disciples when he said, "Feel me and see."

MERLE L. DAVIS.

Richmond, Indiana.

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Highways in the Wilderness

By James R. Furbay

THE great prophets have been concerned about the wilderness, the jungle, the untamed and untilled land in human life. But their message was never a message of despair over the wilderness. On the contrary, they saw God's Kingdom as a kingdom of order that would finally overcome the wilderness.

> "The voice of one that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."
>
> (ISAIAH 40:3-5)

The Panama Canal connects two hemispheres and has become a great artery of international commerce. But when our engineers went down there to build the canal, they found a jungle through which they first had to cut a road.

Besides the wilderness, there are forces—other factors—offering resistance to order and communication. Earthquakes and other geologic upheavals at times have left gaping fissures, precipitous faults, and yawning chasms on the surface of the earth. The violent upheavals in the human world today are likewise leaving their spiritual chasms that separate and divide people.

WALLS OR ROADS?

It is interesting to note what has remained of the ancient civilizations. Centuries ago, in Italy for instance, walls were built and at about the same time roads were laid. The centuries have witnessed the crumbling of the walls, but the stone roads still remain. This significant fact is suggested by Ethelyn Hartwich:

"Great roads the Romans built that men might meet,
And walls to keep strong men apart—secure.
Now centuries have gone, and in defeat
The walls are fallen, but the roads endure."

This might serve as a parable for our generation. Walls of nationalism, racial pride, intolerance, prejudice, and provincialism will become our prison and will finally crumble; but if we build highways of cooperation, intercommunication, trade, and friendship, those roads will help to subdue the wilderness, and they will endure.

Our world has had its walls of separation. People have thought to be secure they must shut out the rest of the world. The immense wall of China did not save her very long. While some walls have been literal, others have been spiritual and psychological. Racial walls have been raised to divide. Groups within groups have been set off in some ghetto of isolation or "Jim Crow" relation. There have been partitions between the "superior" and "inferior" races, between the light-skin and the dark-skin people. Prejudices and divergent customs have also made human rifts. Often the "different" has been looked upon as the "peculiar" and the "dangerous." Fears and suspicions cause us to raise the walls higher and higher.

WHY NOT BRIDGES AND HIGHWAYS?

Should mankind accept these barriers, these walls and chasms, this jungle kind of life, as necessary and inevitable? Or should we discover a better way? Our hope is in building bridges and highways.

Some time ago I stood one Sunday morning under the Bluewater Bridge at Port Huron, Michigan. It is an international bridge connecting Canada and the United States. I saw the bridge as more than the product of engineering skill. I saw a constant stream of people going and coming. I saw it as an international highway of communication and friendship, a symbol of what is needed in the spiritual and moral world today.

Christ was the great master bridge-builder. He found the "middle wall of partition" dividing men. He faced the barriers that separate men from fellowship with God—their sense of guilt, sin, and unworthiness. He saw the spiritual chasms that separated Jew from Gentile, Greek from Barbarian, bond from free.

The Apostle Paul proclaimed that Christ, by his redeeming life, message, and sacrificial death on the cross, had broken down the walls of partition, creating a new man in Christ, a new order of society,

a spiritual brotherhood, in which there is no longer bond or free, native or alien,—but all are one in Christ.

When Louis Agassiz was a boy in Switzerland, he and his little brother one day thought they would cross a frozen lake and join their father. The mother anxiously watched them from a window till at length they came to a crack in the ice more than a foot wide. Her heart nearly failed her as she wondered what they would do. But she noticed that Louis got down on the ice, his feet on one side of the crack and his hands on the other, like a bridge, and his little brother crept over his body to the other side.

To enjoy "unity" with God requires that we work at the task of building unity among ourselves. To know the love of God as it shone forth in Jesus Christ means that we will know more fully the love one for another. St. John puts it tersely when he writes, "If we love one another, God dwelleth in us, and his love is perfected in us. . . He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Certainly, a revitalized religion that permeates the whole of our lives will be necessary if we are to have a better world.

SOME NEEDED HIGHWAYS

First, one long road that needs to be built is Christian education that begins in the home and ends with the last person on the far side of the earth. The task to "go and teach" is a road-building job that begins "at Jerusalem." Teaching and preaching that make for Christian living in the home; teaching in the church that makes Christianity vital; education in the public schools and colleges that makes world-citizens and youth with a central Christian drive and purpose—here is a task big enough to include the united Christian forces.

Second, roads and bridges of acquaintance will need to be built. We must know other people better if we are to understand them better. We hate, fear, and fight because we do not sufficiently understand one another. Most strife, whether in the home, the community, the denomination, or among the nations, comes from a stubborn refusal to understand. If we are to have great love, we must make great efforts at understanding. Roads of neighborly sharing will do a great deal to tame the wilderness.

Third, the highways of art, music, literature, and spiritual religion will surely live. Ancient civilizations have been built up and then have crumbled away. Remember Babylonia and Assyria. However, at the same time there lived a tiny people who believed in an eternal Kingdom of God. Their prophets and seers — from Moses to Isaiah — still speak to the world. Moses still teaches our lawmakers, and Isaiah can still give guidance to our statesmen. They are living characters because they sang the songs that can never die. Their little earthly kingdom went down in ashes, but the vision of the universal and eternal Kingdom still lives.

The civilization of ancient Greece passed away, and the conquests of Alexander and Phillip. But Homer still sings his epic poetry, Phidias still shows the way of perfection in art, and Socrates still guides men toward rational living and truth. Out of the chaos of Europe, we can feel certain that Goethe, Galileo, Pasteur, Kant, Beethoven, Mozart, and the like will live on. Whatever the outcome of the proletarian revolution in Russia, I think we can safely conclude that those like Tolstoi, Dostoevski, and Tschaikowsky will live on in the life of mankind. They have built highways.

Fourth, Christian missions and other forms of world service have done a great deal in building these bridges and highways in the world. War will not destroy them. When the war is over there will need to be a liberated trade, and a spiritual movement of interchange like we have never seen before. "Prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the people." (Isaiah 62:10, 11)

In his book, "Eyeless in Gaza," Julian Huxley has one of the characters tell of a medical missionary who stopped civil wars among the small mountain clans. Blood feuds had gone on for years. Finally the missionary got the young men to playing football, and had teams playing with teams from other clans. The boys got acquainted, and the feuds ceased among the tribes.

The American Friends Service Committee is building a network of highways in the moral wilderness today. Where hungry children are fed, where refugees find a friendly haven, and where a host of other services of love are being given in

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Prayer

Lord God of the inward stillness,
Lay thy fingers upon our ears.
The roar of planes and the thunder of guns
Have defeated us;
The cries of pain have torn out the sheath
That shields the nerves.
We are lost in the waves of suffering and shame
Which we must share.
Heal thou our ears
That we may hear thy stillness.

Father who dwelleth within the eternal light,
Lay on our eyes the healing clay and spittle.
Our tears have been dried by the dust of bombed debris;
Our eyes have been scalded by the gush of children's blood
We could not staunch.
Let earth's common clay
And the moisture of living lips
Bring to us again the sight of thee.

The pathway of thy light
Draws us to Thee alone
Where no part is divided from another.
Held in thy singular truth
We have no word to speak of our desires;
We lose all fear
Except the fear of losing thee.
We are as children come home to our father,
Hushed after the long day's wandering.

In that stillness, Lord,
Let us hear only
Thy word.

Toledo, Ohio. MARGARET SNYDER.

many places over the world, here we see the highways of goodwill.

Fifth, there also need to be built more roads of unity and cooperation. The Christian forces do not dare to be divided today in facing the pagan forces of the world. Greater strength will be found in unity. It does not require that we sacrifice our religious beliefs and principles. We must stand side-by-side with our fellow Christians everywhere today.

Sixth, and finally, we can discover some "human rift" in our community and go about building a bridge over it. We can help to create tolerance and understanding. We can do in small ways what the Service Committee is doing in larger ways—bringing white corpuscles to the wounds and sores in human life. We are committed to one ministry, "the ministry of reconciliation." We will have nothing to do with the slogans and the tribal-cries that tend to separate class from class, race against race. Our theme will be that of "the old wayside cross" with its "bright golden span that bridges the waters so safely for man."

While the walls that men build will crumble, the roads will endure. All that men have done independently of God and his higher Kingdom has come or will come to naught. A prophet saw in visionary symbols the earthly kingdoms made by man, like a huge idol, with head of gold, shoulders of silver, body of brass, legs of iron, and feet of clay. In his vision he saw a tiny stone broken out of the eternal mountains, falling and striking the image on its feet and reducing it all to dust. The message should be plain, that God's Kingdom alone endureth.

Out of our present conflict and chaos the really eternal will survive. The "things that cannot be shaken will remain." And, as Roland Hartley has written,

"An end will come to marching and to battles;
Nations will forget and men forgive;
And it may be of all these times of anguish
Some quiet song alone shall live."

Marion, Indiana.

Richmond Conference Findings

These Findings represent general agreement on the questions considered, in so far as the All-American Friends Conference had opportunity to discuss them. They are issued for further examination at subsequent conferences, with the hope that by this process Friends may increase their understanding of their duties in these times, and may seek the Divine Strength necessary to perform them.

Immediate Problems Arising from the Present World Situation

THE weight of the total war which engulfs the lives of men presses heavily upon the hearts of Friends. We share with our fellow-citizens the personal sacrifices inevitably imposed by the common tragedy. We labor under a compulsion of spirit which restrains us from support of the war effort while it enjoins us to seek, in the midst of war as of peace, the way of reconciling love, exemplified in the life and teachings of Jesus Christ.

Conscription reaches over our land. Yet we affirm the supreme sovereignty of conscience as informed by the spirit of God. Dedication of service, property, life, to war, proceeds. We assert the sanctity of every human being and the power of constructive goodwill. War accents the division of man from man, race from race. We still acknowledge the brotherhood of all men as children of one common loving Father.

As we face the conflict of our faith with the reality of all-out war, we are concerned to speak clearly the voice of truth as we see it, yet seek fellowship with those who differ, to discover the line beyond which we cannot proceed in personal involvement in the war, yet in our nonbelligerency refrain from an attitude of belligerency, to serve our fellowmen eagerly in ways compatible with our conscience, yet make clear we seek no escape from the normal obligations of citizenship.

Conscription

As a fundamental proposition this conference is opposed to governmental conscription of the lives of men. We feel that such totalitarianism is destructive of the human spirit and contrary to the principles of true democracy. Practically, do we as Friends vigorously oppose conscription due to war, the great enemy of our Christian faith, destructive alike of body and spirit. We do therefore urge that Friends everywhere feel their responsibility to help the government to continue to recognize the right of conscience in any future development.

Our young men members subject to the draft who are sharing their testimony as conscientious objectors, in the Civilian Public Service camps and elsewhere, may be sure that they have our warm interest and support. We can also assure any of our members who have felt it right to enter military service that our affection continues to go out to them, although they have not adhered in this respect to the position of Friends.

The importance of keeping sympathetic contacts with all our members, no matter whether in the army, in combatant or non-combatant service, in Civilian Public Service camps, or in prison for conscience' sake, is urged upon individuals and on each Monthly Meeting.

Local meetings are encouraged to show care and consideration of families that may be suffering financial or other difficulties due to conscientious objection to the war program. Such difficulty may be due in part to loss of positions, or loss of support for dependents of young men in Civilian Public Service. Let Friends everywhere in Christian love be tender and helpful with those who take a stand which may bring them into disfavor.

Civilian Public Service

Civilian Public Service provides the opportunity for selectees who cannot conscientiously participate in military service to maintain their own spiritual integrity and make a constructive contribution as Christian citizens. Of equal importance, Civilian Public Service men are gaining practical experience in solving the many problems necessary to the building of the "beloved community."

Civilian Public Service provides an educational en-

vironment in which to carry on preparation of body, mind, and spirit, to be used in the wide variety of services needed in the reconstruction period. Men who came to camp as strong individualists are learning to merge their own wills in that of the group without sacrifice of principles, in order to secure the common good.

Many problems confront Civilian Public Service as we look forward into the future. They are problems

1. of a large increase in the numbers of men enrolled, and the consequent costs of operation due to expansion of the military program and the extension of conscription;
2. of maintaining a testimony with such wisdom and humility that good public relations will be developed and maintained;
3. of developing a more intelligent, mutual understanding between the men in Civilian Public Service and the Society of Friends as to what each expects of the other.

Civilian Emergency Service

While it is recognized that Friends generally feel the impulse and urge to render service where there is need, it is recommended that as far as possible, Friends, both individually and as groups, find ways to give such community service voluntarily, under Friendly direction, as has been done in local units in New York, California and elsewhere. Effort should be made to allow volunteer registration in such service to be substituted for Civilian Defense as has been done in the above areas.

It should be constantly emphasized that Friends are seeking to serve their country in ways which have long time value.

It is recommended that an educational program be constantly carried on, giving information, suggestions, and encouragement to adults, and specifically helping our children and young people, to understand the Friends position relative to the war. This should help the children to meet the propaganda which is being carried on in the schools.

Encouragement should be given to Friends to buy Civilian Public Service stamps and certificates in place of Defense Bonds and Stamps. In some schools the purchase of Civilian Public Service stamps has been acceptable as a substitute for defense stamps. This has also been true in some industrial plants.

Industry and Agriculture

We wish to reaffirm our conviction in the supreme value of each human being in the world, based on our belief in the Fatherhood of God and the brotherhood of man. In order to carry out this conviction we feel that life suitable for children of God should be accessible to all.

We have thus far fallen short of the attainment of this goal.

Having in mind that change is necessary, we wish to encourage a development and growth toward more adequate solutions of the problems facing industry and agriculture. We must accept our individual responsibility to contribute unselfishly to their solutions.

We are both willing and eager as Christian citizens to produce those things needed for the health and well-being of all people.

Our task also includes using our influence toward intelligent planning for the distribution of these products to all mankind.

We are deeply disturbed by the fact that goods we produce are used in the war effort. Our incomes are also involved. We should not be content to enjoy the profits from war. We see no completely satisfactory solution to this problem until we root out war.

We encourage a continued search for the light. This search must go forward until all life has been brought into harmony with the divine-human community.

Aliens and Minorities

Among alien and minority groups in the United States, the Japanese, both foreign-born and American citizens, are experiencing the greatest difficulty as a result of the war.

The obligation of the government to protect the citizens against fifth columnists and to protect the Japanese against violence from fearful Caucasians seems to have been discharged with great care and consideration. The humane attitude of many government officials is warmly appreciated.

Evacuation is being carried out from critical areas to hastily prepared centers. This necessarily brings tragedy to many families. There has been need and opportunity for Christian work in offering to the evacuees concrete evidence of fellowship and sympathetic understanding, without condoning the injustice of the forced evacuation.

It is recommended that Friends acquaint themselves with the issues involved and use every possible means to spread understanding and create goodwill especially in places which may be receiving these Japanese-Americans in various resettlement areas, large and small.

It is further recommended that Friends concern themselves with similar problems of other alien and minority groups, whose situation may be less dramatic just now but quite as severe for them. We should include them all in our fellowship and oppose attacks upon them.

Preparation for Durable Peace

ANY discussion of peace within a Quaker group implies that peace is a way of life and that it is related to social, economic, political and racial justice. Our Books of Discipline, our testimony and our teaching have reiterated this throughout our history.

In this commission we are united in our desire for peace, but we have found it difficult to discuss the organization of peace after this war without having previously discussed the structure of society at large.

The discussion of preparation for durable peace led to a sense of our ignorance, to recognition of a unity of fellowship in the midst of sharp differences of conviction, and to the conclusion that further study is necessary of the differing methods of seeking peace. We further concluded that the process of study should be a continuing process, and that the Executive Committee of Friends' World Committee for Consultation should be asked to invite the appropriate agencies in the Society of Friends to arrange such a program of study and conference.

There was general agreement that the limitation of national sovereignty* is necessary to the prevention of international war; and that nations and peoples should recognize their responsibility for the welfare and security of those outside their immediate groups. When national policies are decided in accordance with this principle, the world community will exist in spirit, if not in form.

Among specific limitations of national sovereignty, in so far as we had opportunity to discuss them, we felt that the following are among the minimum obligations necessary for the achievement and maintenance of peace:

1. The obligation to submit all disputes not settled by direct negotiation to appropriate agencies of peaceful settlement;

*The Message of the Study Conference on the Churches and a Just and Durable Peace, held the 3rd, 4th and 5th of March at Delaware, Ohio, under the auspices of the Federal Council of Churches, deserves careful study and is very enlightening in its discussion of the conditions, both spiritual and political, of lasting peace.

2. The obligation not to use armed force as an instrument of national policy;
3. The obligation to cooperate in maintaining order in the world community, although the Society of Friends cannot itself support measures of coercive restraint;
4. The obligation to share in limitation, supervision and progressive reduction of armaments;
5. The obligation to share in developing orderly methods of changing arrangements that have become intolerable;
6. The obligation to recognize the right of nations and peoples affected to be consulted in determining economic and financial policies;
7. The obligation to share in maintaining an International Economic and Financial organization necessary to assure the indispensable economic and financial cooperation;
8. The obligation to share in maintaining international cultural agencies to promote mutual understanding of differences and intellectual and spiritual collaboration.

The obligations, to be effective, must be within the framework of some international organization capable of deciding political, economic and social questions. While the international organization must exercise authority in the matters listed, and in others as they become ripe for international control, the purposes of such international organization include the preservation of cultural autonomy.

In our discussions it was felt that growth in truth is more important than an apparent agreement.

Relief and Social Reconstruction

STARVATION as an instrument of policy is a particularly cruel weapon. It denies the fundamental principle of brotherhood. Its effects contain the seeds of future wars. It is politically unwise and morally indefensible. We cry out especially for the child victims of this evil and urge upon all the governments concerned the need of immediate remedy. It is not sufficient to lay the blame on others than ourselves.

Hunger in France, Belgium, and the occupied countries while there is large surplus in the Americas calls urgently for humane and vigorous endeavor. We cannot be satisfied to live in comfort while others die for lack of the help we could send them.

The post war problems of relief and reconstruction are vast. Private agencies cannot hope to cope with a need which governments alone can supply. We acknowledge with satisfaction the constructive thinking which is already being done by governments and private agencies.

Although the pattern of relief cannot be clearly seen we encourage young people to equip themselves with knowledge of languages and cultures and to learn such specific techniques as nutrition, sanitation and public health organization. The time will come when young people thus equipped may become the vehicles of an outreaching goodwill and spiritual regeneration without which the world we long for cannot come into being. Public authorities may finance and transport supplies but the deeper experiments of friendship and Christian love are personal. We are concerned with these as the enduring basis of peace. The deepest fellowship comes not from tangible relief but from the sharing of suffering. The messenger of comfort must, however, qualify to relieve emergency situations and to help build a self-sustaining and self-respecting community.

This, to us, is the imperative of the Christian precept. "In as much as ye have done it unto the least of these, my brethren, ye have done it unto me."

The Relevance of Our Quaker Faith

WE ARE painfully conscious that our Religious Society is composed of but broken fragments of a once promising blessed community. Our sharing of knowledge together has revealed that many of our members fail to uphold our Christian testimonies. For instance, Robert Barclay says that "those whom Christ has called hither (to Him) cannot fight but must trust over all to the Lord." Yet many of our members have not maintained this testimony.

Can it be true that Friends are not livingly acquainted with the central message of our Religious Society? They take the knowledge and love of God for granted while busying themselves solely with social and economic concerns. They confuse the fruits of our faith with the root itself. We tend to talk about the inward light as though it were enlightened reason, and we fail to dwell in that spirit which gave forth the Scriptures. The very fact that we are asked to judge of the relevance of our Quaker faith is evidence that it is not unshakably grounded. Reliance on second-hand experience, and formalism are all too common in our Society.

In the face of this situation what is the justification of the existence of the Society of Friends? We should ask ourselves this question frequently. Our answer is that we invite all men, no matter of what station in life, to inward retirement, search and waiting to listen for the voice of the Inward Christ, that voice which points the way to solution in every situation. This imperative produces divine discontent with social conditions which fall short of the high standards of the blessed community. Men are hereby qualified to be obedient servants as they undertake this work, faithful to seek His guidance as each step is taken.

The quickening of the seeker's heart leads to enduring peace as he obeys God's leadings. The inward Christ roots out that which is selfish, impels us to share our brother's suffering and leads us into that which brings unity and peaceful relationships. Such a peace has been a healing in our Society today. Our hope lies in a new upsurge of power in our meetings, in small devotional groups and in wider fellowship. No matter how difficult the situation before us, if we are owned by the active power of the Lord at all times, we find that we belong to the Kingdom of God, and that we really trust the Lord in every situation.

Here lies the true basis of working with the problems of our age. If our faith is not relevant, then nothing has meaning. We put this forward in humility realizing the great measure of our failure. We would pray, "Lord, I believe; help thou my unbelief." We would desire that Friends learn through the prophetic ministry, through prophetic dedicated lives "to walk cheerfully about the earth answering that of God in every man."

Strengthening Friends' Groups Throughout the World

(Commission IV represents the concerns of the World Committee for Consultation, American Section, now carrying the main load of the World Committee. In a sense, the whole conference is that concern in action. In presenting the following statement we would like to remind Friends that the World Committee, originally with headquarters in London, is only five years old, received a severe shock at the age of two, was evacuated to the United States at the age of four, and is re-educating itself and

readjusting under the present limitations. It asks for sustenance from Friends represented here and elsewhere.)

IN THE midst of the First World War in 1917 the idea of Quaker Embassies was conceived. The explanation of the idea is as follows:—"We who are Quakers have a plain duty laid upon us, and that is to carry the Quaker message of the direct Inner Light of the Christ conformed by experience and of the transvaluation thereby of human purposes to every great city in Europe and to every people. If we have got a word of life for the modern world it is not enough to send missions to India and China. They are needed, they do great and incalculable work for a new world, and each Quaker Mission House is a true Quaker Embassy. But we need more after this vast disaster in Europe, true Quaker Embassies in all the great centers of the Continent for combined mission, service, study and international Association.

Quaker Embassies,
CARL HEATH, 1917."

Twenty-five years later in the midst of the second World War, Friends again take stock of the situation: some Quaker Embassies took form; Quaker Centers in Europe and in the East became active; around these centers small new friendly groups and meetings have matured. These, today, together with the old Missionary Friend Churches in many different parts of the world present a richly varied pattern of contemporary Quakerism.

As we evaluate this development we are increasingly conscious of its importance in the life of the Society. Already new currents of spiritual energy are flowing into the main stream of Quaker life and thought. We are being educated into a growing awareness of the many-sided illumination of the Inward Light on the complexities of life amid varied cultures and different environments.

Unity of spirit beneath diversity of expression is only realized through receiving as well as giving; an experience which leads us all today into a fellowship of suffering as well as a fellowship in faith and action.

Progressive intervisitation and consultation culminated in the Friends' World Conference in 1937, when for the first time a Friends World Committee for purposes of Consultation was established directly representative of nearly all the Yearly Meetings in the world.

The war has interrupted this natural and healthy development. The sense of spiritual fellowship remains strong, but the physical barriers of war increasingly shut groups off from one another.

Once again, in the midst of the conflict, we realize it is but too soon to prepare actively for the time when the curtain will be lifted and communications restored. A particularly heavy responsibility rests upon the American group of Friends in this connection, because of their relatively direct contacts with the East and West.

Before the actual moment comes for future contacts and conference, much can be done here and now to bring to the attention of Friends the rich and varied thoughts, experiences, and discoveries in the field both of mind and spirit in various parts of the world.

Having been asked by the officers of the World Committee to take such initiative as can be taken during the war, the American Section envisages a number of activities including the following:

(1) The collection and dissemination of information concerning the life and activities of as many as possible of the groups of Friends around the world.
(2) To encourage intervisitation between groups wherever possible.
(3) Promotion of the distribution, including where necessary the translation, of the best Quaker literature throughout the world.
(4) The fostering of regional conferences in as many areas as possible.
(5) Preparation for one or more small international conferences of Friends as and when conditions permit.

In days when such stupendous "sinews of war" are being demanded it is perhaps not inappropriate to remind ourselves that without adequate "sinews of peace" nothing commensurate to the task can be carried through. We appeal to the open hearts and purses of Friends.

This committee would encourage young people during this time of restricted travel to prepare themselves in various languages, skills, and professions so that when opportunity comes they may be ready.

Daniel Wheeler, because he was needed to drain a swamp in Russia, had a great opportunity to carry the message of Jesus' redeeming love, not only to those with whom he worked but to the royal family as well. When this great world catastrophe is over there will be many swamps to drain. May God grant that we shall not be found wanting in readiness for that service.

A Star for C. P. S.

By Francis Doan Hole

FROM the point of view of one of the "pacifists outside the camp," to whom Roger W. Drury, Assistant Director of one of the C. P. S. camps, addressed himself in a recent issue of THE AMERICAN FRIEND, there is a double star in the heavens, toward which the C. P. S. men must continue to point their telescopes most faithfully. There are enough ideals, concerning both immediate and long-term programs which these men hold, to make up a galaxy of stars at which to aim. The double star, referred to here, lies near the center of that galaxy of ideals and consists of two ideals, that of rigorous voluntary discipline and that of the spirit of fruitful silence.

Conscientious objectors in camps are distinct individuals in that each has a mind of his own, in some definite sense. Each one has found that he has certain vital loyalties which make him unable to perform services under military direction, without losing self-respect. The C. O. has preserved his self-respect at the cost of the respect of many friends and relatives, whereas the conscientious soldier is usually not forced to sacrifice the respect of friends when he enters military service. The sacrifice of friendships is a greater hardship than the sacrifice of farms, jobs, educational careers, and salaries, because friendship, which is the security of love, is life, itself.

Since the C. O. lives in a hostile environment, he feels himself on the defensive. In the battle to defend his conscience, to maintain his confidence and his self-respect, he may very naturally find himself defending the peculiarities of his personality, the prejudices of his background, the many imperfections which he has. For these are a part of the whole man as long as the man continues in the clothing of human frailties.

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Somber Horizons Are Ahead

BY PAUL COMLY FRENCH

ONE of the real problems facing pacifist groups today is the need to gain a realization of the emotional and psychological factors governing the actions of people. During the past twenty years, since the ending of the first World War, religious service groups have been functioning in a society that almost universally felt a deep repugnance to war and violence. Church leaders, educators, college students, labor leaders, and governmental officials all talked in terms of a world in which war would be unnecessary and in which all men of good will would strive for better distribution of the resources of the earth. During these last two decades people generally welcomed and encouraged the work of organizations directed toward understanding and brotherhood. The government, through the social reforms of the New Deal, developed activities and agencies in the same area and thus supported officially the type of work performed by the religious-pacifist organizations. As a result of this general attitude, groups like the American Friends Service Committee received considerable favorable publicity and financial support from non-Quakers.

But today, in a war situation, we face different public reactions which we must understand and evaluate if the opportunities for us to minister to the needs of people are to continue. We must face the fact that we do not have the popular support for our humanitarian work now that we did even six months ago. We must understand, it seems to me, that many people now consider our peace testimony, which stems from our basic Christian philosophy, as almost treason to a nation at war. Many fathers and mothers, whose sons have been killed in naval or military actions or who are on duty in every part of the world, feel little tolerance for a group that talks in terms of a world community and the fundamental ethics of Christ. We must understand that many of the religious and educational leaders, who a few short months ago talked of peace and a world order without war, now are among the most vigorous and belligerent supporters of the war.

It seems to me that we must face greater financial sacrifices in supporting the Civilian Public Service program; that we must be ready to perform a greater degree of volunteer services of a constructive nature in the local communities than the Office of Civilian Defense can reasonably ask us to do as part of the war effort; and that we must be willing to aid each other in a cooperative way as the opportunities for employment close to pacifists. We may face the problem, and sooner than some of us anticipate, of helping the families of men sent to C. P. S. camps when Selective Service changes its present dependency deferment and sends men with dependents to the army and C. O. camps.

In a sense we must stop thinking of service opportunities in terms of "business as usual" and face the cold facts that opposition to pacifism is increasing and will likely continue to increase toward any group not engaged in the all-out war effort of the nation. As casualties are reported in our communities in an increasing scale, as they will be from a world-wide war, we will find less and less appreciation of the position and activities of religious pacifists.

Despite the difficulties that face us, Christian pacifists have a rare opportunity to hold fast to their convictions through these days of stress. While all the world seems bent on the madness of war and destruction, it is our responsibility to keep alive the flame of love and brotherhood. During the dark days of the middle ages the light was kept burning by devoted men and women in the monasteries and convents throughout Europe. I am sure that many times during that period they felt discouraged and disturbed and felt that the task was hopeless. Yet they remained ready to contribute a new faith to the world. Perhaps the Civilian Public Service camps may have the same opportunity today, and when the destructive forces at work in the world have spent their energy the opening may come for men in those camps to demonstrate a different kind of life. It seems to me that it is inevitable that after this war, millions of men will be looking toward people who, motivated by the Divine Spark, declare that all men are brothers and the children of one God. All of the records of the spiritual growth of the human race indicate that there are times for preparation and times to labor. Perhaps this may be one of those periods when men must prepare, spiritually and materially, for the future opportunities. I have an abiding faith that the future belongs to those who, in sincerity and humbleness, have stood fast to the eternal principles of the teachings of the Christ during days when men have declared that good ends can be achieved by evil means.

It seems to me that, recognizing the opportunities that face us and the preparation we need to meet them, we must see and understand that we do not have the same support in a rapidly developing all-out war effort as we had in the declining war sentiment which followed the first World War.

Above all we need the guidance of the Inner Light in developing and understanding the difficulties that confront our fellow citizens in these trying times and the faith to sustain us through the long days ahead when our philosophy with its implications will no longer receive the acclaim it has had in the last two decades.

"A friend shares sorrow and makes it but half, but he swells my joy and makes it double."

On Remembering Pearl Harbor

BY EDWARD WAGENKNECHT

"REMEMBER Pearl Harbor!" So merchants and theater-managers exhort us on proudly-displayed banners. Boys carry the legend on plates fastened to their bicycles. Children lisp it on radio programs intended to be heard by other children. "Crooners" release it over the air-lanes in voices too effeminate to frighten a ladybug. What is it they want us to remember, and why?

The idea, I presume, is that we must hate Japan; otherwise we shall not be able to fight her effectively. This seems to me very questionable. If our war were going to be lost or won in terms of hand-to-hand encounters there might be something to it. But hand-to-hand encounters are comparatively unimportant in modern warfare. Modern warfare is a highly-mechanized business; very few soldiers ever see the men they kill. Moreover many of our most important weapons are not military weapons at all but economic. What Johnny Jones of Oshkosh thinks about the Japanese, or how Susy Brown of Podunk feels about them will not importantly affect the outcome of the war. As a matter of fact, there never is much hatred in time of war among those who are doing the actual fighting. They are generally too busy to hate. It costs psychic energy to hate, far more psychic energy than it costs to love. Hate flourishes best among arm-chair colonels and commodores. Having taken care to keep themselves in safe places, these gentlemen have little else to do with their psychic energies.

An American may fight the Japanese for either honorable or dishonorable reasons. He may fight them because he considers them yellow devils, as Secretary Knox expressed it recently in his own way. He may fight them because he fears that if Japan realizes her aspirations she will break in upon monnopolies which the United States now enjoys. Or he may fight them because he believes that the present Japanese government has allied itself with those forces in the world which are turning back the clock of progress, which would destroy democracy, freedom of thought and expression, and clamp down a military dictatorship upon men.

It is difficult to see why a man may not be actuated by this last motive without being possessed by the spirit of hatred and revenge. To such a man the Christian conscience must say: If you feel that that is your job, if you feel that that is what God wants you to do, then that is the task to which your energies ought to be applied. But any man who so interprets his duty ought to be warned that most of the men he kills will be quite as innocent of having brought on the political crisis which exploded Pearl Harbor as he is himself, and he ought to be reminded that a great many thousands of the American doughboys who went to France twenty-five years ago to "get" the Kaiser died long before he did. If we were going to be in a position to direct all our ammunition against the men who gave the order to attack Pearl Harbor there might be some point in hatred. But the men who gave that order will be the last men Americans will "get." They have a better chance to survive this war than almost anybody else in Japan.

I cannot see, then, how our remembering Pearl Harbor is going to help America win the war. I cannot see how it is going to harm Japan. What I am very much afraid of, on the other hand, is that it will gravely harm America.

While we are remembering, we might remember the words of a grand old American cleric of days gone by, T. T. Munger, that "whatever a man does, he does to himself." Hatred is a very dangerous weapon. Even when it is just (if it ever is), it has a way of poisoning the springs of life in the man who cherishes it.

Bring up your children on the slogan, "Remember Pearl Harbor!" and you are bringing them up on hatred. You are bringing them up on the desire for revenge. And in this instance, since the nation which we say betrayed us at Pearl Harbor happens to be made up of people whose skins have a different color from our own, you are also bringing them up on race prejudice. You are doing far more than you now realize to destroy all generous feeling and emotion in them. You may, indeed, seriously weaken that capacity in them for life.

Furthermore, you are denying, for them, the validity of the Christian ethic. You are making Jesus, in their minds, an impractical milksop, a mollycoddle, and a fool. "Love your enemies," said Jesus, "pray for them that despitefully use you and persecute you." Unless your child is a schizophrenic, he cannot do that and "remember Pearl Harbor" at the same time. If you want your children to "remember Pearl Harbor" you will have to give up Jesus as far as this generation is concerned. You will have to declare a moratorium on Christianity in the hope—almost certain to be disappointed—that you can take it up again after the skies have cleared.

Furthermore, you will be playing straight into the hands of the pacifists, for the pacifists have been saying right along that war and Christianity are incompatible, that you can't accept one without giving up the other, that there is no half-way house between complete pacifism and Hitlerism. The slogan, "Remember Pearl Harbor!" is very much like the slogans on which German youth has been fed ever since Hitler came into power. Many Americans, however, have refused to accept the alternative presented by the pacifists. No, they have said, Hitler is not right, but the pacifists are not right either. There is a half-way house. If that is true this would seem to be the time to find it. When and if it is found it will not have the words, "Remember Pearl Harbor!" over the threshold.

There are four different ways in which this war can end. (Some people are so much in love with it that they consider treasonable the mere suggestion that some day it will end!)

1. It may end with an Axis victory.
2. It may end with a British-American victory.
3. It may go on, without any decision, until both sides are completely exhausted, until civilization has been tumbled into an abyss from which it will not emerge for centuries to come.
4. It may end in a negotiated peace.

No readers of these pages believe that either 1 or 3 would be desirable. The choice is between 2 and 4.

Suppose we are lucky enough to get 2. Suppose we burn Tokyo and march American doughboys down the streets of Berlin. We shall still be defeated unless, having won the war, we are also able to win the peace. If we do again what we did at Versailles in 1919, when, Mr. Churchill himself has said, the allies were so glutted with victory that they threw their victory away, then we shall have gained nothing, and our children will have to fight the battle again. We must win the peace; we must establish a world in which provision for peaceful change is made, in which nations can satisfy their just needs without recourse to war.

It is because many of us believe that it would be easier to do that in terms of a negotiated peace than in terms of peace imposed by either victorious

THE GOOD SHEPHERD

I have been told
On a mountain steep
A Shepherd smiled as He heard the sheep
Debate if the black ones or the white
He would admit to the fold
That night.

KENNETH W. PORTER.

side upon the vanquished that we still think Colonel Lindbergh's arguments in this connection valid even after he has ceased to urge them. *Pax Romana* did not save the world, and there is not much more to be hoped for from a *Pax Britannica et Americana*. *Pax Humana* is what we need.

But whether the coming peace be achieved by negotiation or by victory, unless it eventuates in *Pax Humana* the mere military outcome of the war will be unimportant. It is desirable to keep this in mind in remembering Pearl Harbor. If we believe that remembering Pearl Harbor will assist in establishing the kind of peace that America desires, then we ought to remember it twenty-four hours of the day. If, on the other hand, as I believe, it will make the establishment of such a peace far more difficult, then the time has come to forget Pearl Harbor.

Good Friday at Santa Anita

BY GRACIA D. BOOTH

EARLY on the morning of Friday, April 3, "Good Friday," if you please, the first of 3,000 persons of Japanese birth and ancestry from the Long Beach, San Pedro, and Wilmington areas began to arrive at the famous Santa Anita race-track induction center near Pasadena.

Here on the hot paved parking lot, in less than one week's time hundreds of barrack-like buildings had been hastily put up for the emergency housing of some 15,000 persons pending their removal to inland reception centers.

The stables, too, had been sketchily cleaned and hosed and furnished with only bare army cots and a single electric light in the low ceiling. They still smelled strongly of the horses which had inhabited them for years and of the damp manure in the corners of many of the stalls, carelessly overlooked by those whose responsibility it had been to clean them thoroughly for human habitation. The walls and cement floors were still damp from the recent hosing.

First arrivals were two very old men, cooks by trade, who came unescorted all the way from Long Beach, thirty-odd miles, in a taxi, each carrying his roll of bedding and one large suitcase. When I spoke to them as they waited apart, silent and alone, my heart ached intolerably at the so apparent gratitude in the watery old eyes and the trembling of their gnarled old hands as I clasped them for a moment. They were trying so hard to do exactly the right thing and to cooperate in every way, but now, right in the very beginning, they seemed to be in disgrace for the officials who had searched their belongings simply could not understand why they had brought with them their splendid old carving and butcher knives, the tools of their trade. They had found them indispensable in their work through all the busy years and, hoping to be allowed to continue cooking inside the camp, they naturally brought their best tools along, that was all! And yet they were "on the spot," apparently, and sick with fright and apprehension. Of course, the knives were taken from them as were the pocket knives of all the boys and men coming after—and what normal, healthy boy is whole without his pocket knife? After all, life is more endurable under any circumstances if only men can whittle to while long, lonely hours away!

Many farmers brought along their good scythes, too good to leave behind or give away and possibly useful in the camp work. They were promptly relieved of these, too. How pitifully harmless and inadequate they looked piled there on the W. P. A. tables in comparison to the rifles and bayonets and machine guns with which the whole place bristled. How could they imperil our national safety?

The people came either by train or in their own cars or trucks, all under military escort, and were kept lined up by the hundreds, while their belongings were searched for contraband articles. As fast as they passed this tedious baggage inspection they were pushed on to the public health station, a table and several doctors and nurses in the center of the wide, sun-scorched driveway. Here, on the look-out for contagious diseases, the doctors conducted a quick medical inspection, immediately sending to the county hospital all such cases as they appeared. Measles, chicken-pox and a few cases of trachoma were discovered.

The quiet orderliness and patience with which the people, including the children, lined up and silently awaited their turn, was remarkable and drew forth expressions of admiration even from the soldiers standing guard. It was just this very patience and uncomplaining submission, along with an almost pathetic eagerness to cooperate, that hurt us all so much, I think.

Following medical inspection, they were moved along to the W. P. A. tables where they were assigned to their sleeping quarters, and their cars and belongings were impounded after bedding and necessary clothing had been removed.

I found the first arrivals billeted in the stables in stalls large enough for two or three army cots but without a single chair or table or even so much as a nail in the wall to hold their clothing.

As I wandered down the dusty path between the stables I was acutely aware of many bent old men sitting, still and alone on army cots—just sitting there staring into space — lonely, frightened old fellows, probably farmers or fishermen, with nothing at all to do now, not even a row to hoe or a net to mend.

Blinded with tears, I stumbled over two tiny girls before I noticed them whimpering softly behind a stable wall. Beautiful creatures they were, like little dolls, dressed in neat play suits and sandals now grimy from the dust of the stable yard.

"I am ashamed of them," the fine-looking young father said apologetically, "but they are pretty tired. They've been up since four, and the trip and inspections took so long, and they wouldn't eat much at noon. It is all so strange to them and the food is so different from what they are used to, although," he hastened to add, "it is fine for their mother and me."

"Daddy, is the picnic nearly over?" and wee Mary began to tug at her father's trouser leg, fretfully pleading, "Can't we go home now?"

"They thought it was a picnic—Fourth of July or something, and are anxious to get back home. They simply refuse to lie still in there," nodding toward their new stable-home, "and haven't slept a wink this whole long day."

"It tinks!" the younger one sobbed, and stink it did—*horses!*

I suddenly remembered some lines I had learned in high school:

"You may break, you may shatter the
vase as you will,
The scent of the roses will cling
'round it still!"

As I walked away from the little family whose "picnic" would not be over soon, these more appropriate lines took shape in my mind:

"You may clean, you may scrub out
the stalls, as you will,
The scent of the horses will hang
'round them still!"

"Lady," a courteous, hesitant voice said at my elbow, "Please, can you tell me where to find out if I may have a sleeping room to myself? You see, these are my husband's parents and," in acute embarrassment, "we were only just newly married when he was taken to the camp the other day and—and I am not really acquainted with them yet. Do you think I will *have* to sleep in the same room with them?" beseechingly she asked.

I could only direct her to the W. C. C. A. table at the entrance and hope that she would be able to arrange to sleep to herself.

As I turned to go I became aware of low, desperate sobbing and following the sound discovered three very old women huddled closely together in the darkest corner of one of the stalls. Sitting there in the gloom on an army cot with old white heads pitifully bowed in wrinkled old hands, they wept together in low long-drawn-out sobs that tore at my very heart-strings.

Dropping down beside them on the bare brown cot, I tried to discover what was wrong, but none of them spoke or understood English very well. However, sympathy is the same in every language and they soon realized that I was really concerned and wished to be helpful and managed to make me understand that they simply did not know what they were supposed to do next, and, like children, they wanted *so badly* to "act right."

I found that these dear old frightened grandmothers were strangers to one another and that each of their husbands was in the camp at Santa Fe, N. M. They had taken so long to locate their "room," after being assigned to it and there had been no one to help carry their clumsy rolls of bedding and their heavy suitcases. So, nervous and fearful and completely worn out physically, they had sat there in the gloomy, smelly stall and missed their lunch. They had not eaten since early morning but were too bewildered and tired out to inquire where the meals were being served. Nor had they been able to locate the wash rooms and toilets.

There were no receptionists on duty that first trying day and these old ladies, along with many more of the evacuees, were all at sea and hesitated to bother the busy officials with questions. Lack of organization resulted in indescribable confusion which was terribly upsetting for the old, the babes and the expectant mothers.

After finding a broom to clean the manure out of the corners of their "apartment," I located clean ticks and the straw for filling them, piled in huge bales between the rows of stables. When the ticks were finally filled and on the cots I left them busily making up their beds and bravely smiling as they waved me goodbye. With deep bows, one of them followed me outside and kept repeating, over and over, "We thank you all time!"

A young doctor showed me through the hospital, formerly the jockey's quarters beneath the grandstand. He had been commissioned to outfit the place and very proudly "showed off" the fine new hospital beds and the lovely inner spring mattresses. I found myself almost hoping that my three timid old grandmas, sleeping in a stall on their narrow straw mattresses, would be just sick enough (but no sicker) to be brought into the hospital for at least a night or two.

Sweet-faced young Nisei nurses were in charge and their efficiency and quiet dignity raised one's hopes for the morale of the whole group. Most of the Nisei are, like them, determined to make the best of an almost hopeless situation, cheerfully and without bitterness or complaint. They know that the real battle ahead for the Japanese, especially the Nisei, is the battle to preserve the morale of their young people. Once evacuation seemed inevitable, they accepted without bitterness or complaint against the federal government, their uprooting from their homes, businesses and educational pursuits. With characteristic fortitude and courage they accepted the challenge.

Next we visited the two large dining halls where the first arrivals were finishing their lunch. They were spotlessly clean and airy and everything that one could desire for mass feeding. With only two of them ready in the beginning, meals had to be served in three shifts. There was a great abundance of well-cooked food of the "army B rations type" and it was nicely served. More mess halls have been built as the population of the camp has increased.

At about two in the afternoon a convoy of ninety cars arrived and were lined up inside the barricade for the routine inspections. Although they had made a two-hour non-stop drive from San Pedro and the children were crying for lunch or a drink or to be taken to the rest-room, the parents were helpless because no one was permitted to enter the camp itself without the usual medical inspection. As the hours dragged slowly on, the heat from the pavement became almost intolerable to the occupants of the closely packed cars and confusion among the children mounted. Nursing babies fared well enough but bottle babies and tiny tots were frankly hungry and nothing to be done about it!

In justice to those in charge of the evacuation, a tremendous undertaking with no precedents in the history of our land to follow, things were very much better organized on succeeding days, with many of the Nisei acting as receptionists, proudly wearing "staff" bands on their arms and acting like regular old-timers.

One decrepit old car fairly groaned under its load of bedding, bags and children, and when the father opened the doors, eight shabby but *very* clean youngsters piled out in front of the doctor.

"Where is the mother?" I asked and a neat little twelve-year-old girl immediately stepped forward.

"Here I am," she shyly announced. "Mummy died about two months ago and now," chin trembling but high and thin shoulders erect, "I am the mother of us all. I'm the oldest," and she gently placed a thin arm about the two wee ones nearest her. "Daddy," she continued in a lower tone, "tells us sometimes that maybe mother is better off—this would be so hard on her, she was not strong."

Quietly lining up for medical inspection was another family—ten of them—the oldest boy, fourteen, at the head of the line with the frightened little mother next and the others in the order of their ages.

"My, what a big family for such a young father," the kindly doctor joked in an effort to put the tense lad at his ease.

"Yes sir," in perfect "U. S." citizen English, "I guess you're right. Dad is in the camp at Tujunga Canyon—years ago he was secretary in a language school. I'm the oldest boy. We went to tell Dad goodbye the other day. He is lots older than Mom and not—not very well. He—he," gulping over the big lump in his young throat, "he made me give him my old cheap watch and he gave me his," awkwardly pulling it from his pocket for the doctor to see. "His father gave it to him long ago, when he was my age and leaving Japan for America. They never saw each other again. Dad said I was now the head of our family and that his fine old watch was to be a token and a reminder of his trust in me and of my responsibility to him and mother and the others," he said, blowing his nose on a clean handkerchief which the mother quietly slipped into his hand, and wiping his eyes shamefacedly, "this would probably be his last gift to me and that I might never see him again," his voice breaking in spite of himself. "And now," he bravely continued, drawing his slim body up to its full height, "I stand in his place, as you see."

The kindly doctor suddenly had need for his own handkerchief as he clasped the young lad's thin hand in his own for a moment.

In the back of a truck I found eight lovely, winsome young girls—sixteen or seventeen years of age—standing there,

silent and sad, apparently unconscious of what was going on around them. The eyes of two of them were almost swollen shut from weeping. All of them wore on strings about their young necks or on the top button of their blouses, huge white shipping tags on which I read the words: "Examined and tagged for Santa Anita."

Patting the hands of the two who had been crying so hard, I said:

"Don't take this so hard, my dears, it will not be nearly so bad as it may seem to you now. After all it is all new and strange as yet."

"Oh, I know, I know!" one of them cried, clutching at my hand in nervous desperation and beginning to cry again. "It isn't this place that bothers me—it's just that I—I won't get to graduate with my class now!"

And so it went—all day long as that seemingly never-ending stream of "humanity uprooted" poured into the huge induction center—on Good Friday of 1942.

Good Friday, did I say? Yes, Good Friday, day of torture and of crucifixion, I thought, as I stood on the edge of the hot pavement and watched the line of cars slowly passing by. Hundreds of "homes in transit." And each slowly moving car represented to me a crucifixion of someone's cherished hopes and dreams and plans and, perhaps, of faith in *democracy* and the worth of American citizenship.

And in the brave eyes of the exhausted little mothers, even as they patiently smiled, I saw mute evidence of the agony of their Gethsemane of the night before —the last night in the home, together, on the eve of this enforced uprooting of their families, this disrupting of all the accustomed ties of school and church and job and community to go—*where?*

Suddenly the sun burst forth in radiance, after a brief shower, and there, high above the dust and confusion and heart-ache, stretched a rainbow in the sky!

"Look!" I cried, touching the arm of a young girl beside me, silently awaiting her turn with the doctors, "A rainbow! And it ends in Santa Anita!"

A moment she gazed and then turned a bravely smiling face toward me and I saw a single tear slip down her cheek, as she shyly reached for my hand, the hand of a stranger who had noticed her in the throng.

"Yes," she replied, quietly. "He has set a bow of promise in the sky!" and after a thoughtful silence, "we Nisei hope that Santa Anita will end at the foot of the rainbow; we all aim to try *our very best* to make such a hope come true."

And now dusk had fallen and it was time to close the gates for the night and I must go. Turning for one last look at the long line of cars still waiting there in the twilight, I thought of the thousands more to arrive the next day and the next day and the next—and of the still other thousands going out into the wilderness of Manzanar and to the various other camps as they are ready. And I began to wonder about the future, far ahead. . .

For many months, now, our Japanese on the West Coast have been forced to wander, helplessly, in a wilderness of race prejudice and war hysteria, not knowing what to expect. Today they were leaving their homes by the thousands, facing an utterly unknown future with a literal "sojourning in the wilderness" of Owens Valley for many of them. Ever and again I ask myself, as this modern Exodus progresses and gains momentum, will there, perchance, out of their crying need, arise *one* from among their own number, a Moses, who will guide them safely into a "Promised Land" when their wanderings shall be ended? When America, perhaps, truly becomes the democracy, for the preservation of which they so uncomplainingly submit to—nay, even cooperate in—this evacuation, especially the citizen group?

I wonder — and wondering, suddenly remember with a great hope in my heart that, after all, *Japan* gave to the world a Kagawa! Perhaps, I thought, another such as he was among those crying babes this afternoon or, perhaps, he is yet to be born, their Moses, maybe right here in one of these lowly stables! And as my mind turned again to the stables and the hundreds sleeping there tonight, I remembered, with a surge of tender pity, the two young expectant mothers each heavy with her first child, whom I had helped, in the afternoon as they clumsily made up their cots in a lonely stall.

"Surely," I thought to myself, remembering the bow of promise in the late afternoon sky, "he who was born in a stable and cradled in a manger must be hovering very lovingly over these wanderers tonight."

As, with a sense of guilty shame, I lay down on my own soft bed that night, there flashed unexpectedly through my mind a poignant memory of an incident weeks ago:

For an instant I saw her clearly again, that fragile little figure beside the fire outside the drab little home she was leaving forever. She had been weeping, quietly and alone, beside a huge, empty picture frame on top of a pile of smoking rubbish.

She had carried that picture all the way from far Japan, when, as a bride, she had left her parental home to come to America with her young husband. It was the picture of her beloved old father whom she knew she would probably never see again. In heart-broken fear, this now white-haired old grandmother, had tenderly placed her most cherished treasure on this funeral pyre and, in silent anguish, watched the flames until every trace of her father's face had been burned away from her sight forever and only the empty frame had been left—mute evidence of her fear and sacrifice! He had been wearing the uniform of the Imperial Army of Japan!

And as I remembered, a questioning grew and, finally, took shape in my mind:

As all up and down the West Coast these thousands of people step out of the "frame" of their accustomed life and work and interests, what will the picture be within the frame-work of the new life to which we are sending them, all these hundreds and hundreds of dislocated little families and individuals? My heart sinks as I ask myself—and you:

"What will the picture be?"

A PRAYER

Dear God we pray
Thy hand may stay
The curse of war
And heal the sore.

From hearts that break,
The burden take
And bring release
Through lasting peace.

And may good will
Instead of ill
Once more on earth
Find holy birth.

SARA R. STANSBERRY.
Whittier, California.

ONENESS OF HUMANITY

If there is one impression which sinks deeply into our minds as the result of travel all over the world, it is the oneness of humanity, a fundamental unity of mankind, though expressing itself with different backgrounds. The same spirit looks at you with all its human affinities, whether through black or brown, or white, or yellow eyes. The fundamental qualities are the same in their attractive or disagreeable features. We are all actuated by common hopes and ambitions, tempted by similar weakness and capable of either lapsing into vices or rising to heights of moral grandeur. The great virtues are the same; there is no such thing as English charity, or French truth, or Persian kindness, or Indian friendship, nor can any of the failings of humanity be identified absolutely with people of one country or race.—P. SESHADRI in *Indian Journal of Education.*

A Faith That Remains Unshaken

From the Society of Brothers, now in Primavera, Paraguay, comes this chronicle written early in 1942. This fellowship, whose members base their lives on the principles of brotherhood and peace, emigrated over a year ago, with the assistance of the Mennonite Central Committee, to a community in the heart of the Gran Chaco in Paraguay. There, despite great physical odds, they have established their small community. We learn with great concern and sympathy of their progress in advancing a peaceful way of life. Dr. Eberhard Arnold, who initiated this movement in Germany in 1920, was at one time General Secretary of the German Student Christian Movement, and most of the brotherhood's members are Europeans.

TO OUR Friends in U. S. A.:

We send to you all our warmest greetings of love and wish to report shortly to you how the Brotherhood is getting on. Since last we wrote to you in this way, very much has happened in the world, also to you and to us. Some of you have written us in the meanwhile, and although we have generally been able to reply, (usually after the lapse of a month or so!), yet we would like to say what an encouragement it is to hear from you, and to be able to share to some extent the baffling problems and difficulties facing us all. Not only have many written, but three friends, Orie O. Miller of Akron, Pennsylvania; Dr. Andrew Cordier of Manchester College, Indiana; and Paul Harris of Washington, D. C., actually made personal visits to us; and very glad we were to see them, and we enjoyed the short visits they were able to make.

Now the U. S. A. has plunged with the rest of the world into open war, and in the midst of our shock and sorrow at this event, we could not help feeling very near to you, whilst at the same moment realising that the fact of war itself was actually going to make our whole contact with you much more difficult—just at the very time when each man and woman who longs in his or her heart for real living peace and a true brotherly way of life for men everywhere should somehow be drawn together in a new united seeking with all who are striving for this new order.

Now you will want to know how we are proceeding on this front. Firstly, these last six months have been for us a time especially of "inner" consolidation. That means we have had to fight strenuously with ourselves and within our whole circle, that the powers of dark lovelessness, which tended to divide us, should be overcome by the power of love which alone binds and unites.

Now just in case any of you are a bit surprised that such a fierce struggle should have been necessary, being perhaps under the mistaken impression that we must be particularly good or saintly folk, we can only say that living in brotherhood and full unity, with common work, a common purse, and a common task, is not a static affair nor a blessed state for which one can decide once and for all and then live in calm serenity for the rest of our lives. No! Far from being static, this way of life is the most dynamic thing imaginable, and the love upon which it is founded brings each of us, each day, face to face with decisions. Either for or against! One thing or the other. Neutrality—as in world politics—is, in the long run, impossible.

Then, secondly, the primitive living conditions, when coupled with the difficult and treacherous climate, with its unbelievably big changes of temperature, have brought us from time to time into a desperate struggle with illness; and you will share our sorrow, that six times already, death has taken little children away from us. Our grief gives naturally a fresh spur to the building up, for it is clear that unless we can build walls far more quickly, the climate may take yet heavier toll; particularly in winter when the storms come and bring the enormous and sudden drops in temperature, to which Europeans find it so difficult to accustom themselves.

In face of this threat, it is a particular joy to be able to report that, since we left England, in the last year, twenty-eight babies have been born to us in this land, of whom twenty-six are progressing—two being among those taken from us.

New life makes food production ever more urgent. So, thirdly, therefore, we must say a word about the practical development of our life, which has continued, but only under the greatest difficulties. We are now in the middle of the harvest; beans are in, also peanuts; corn and kaffir are being brought in now. But the mandioca, which is our main food crop, will not be ripe for a long while yet. Also the banana plants have developed much more slowly than we expected.

Altogether we have to report that our first harvest is not going to be anything like adequate to the needs of our big family.

We really do not see, humanly speaking, how we are going to get through these next twelve months, although our faith that a way will be found is unshaken, for this faith rests in God, our Father, and the certainty that we are his children. In this faith we come in trust to you, our friends in North America, and frankly beg you to help in this particular need—most especially for the children's sake.

Many of you have, out of your love, helped us already; but we must ask again, for in this coming year we are faced quite literally with great need. We are trying in all possible ways to bring in by our own work sufficient means. We are proceeding, for example, with the sale of heavy timber, also "petit grain" (a distillation from orange leaves used as a basis of ointments and soap), wooden toys, bowls, and our books; but our urgent need is for emergency help to cover the difficult period before this income really develops and before we get a harvest adequate to needs. Could you please send us a sum immediately, and, if possible, repeat your gift at regular intervals during this year?

We are fully aware that our own need is only a very small part of the great need of mankind in this terrible world, and we know too that with the United States also at war, all of you will have your own special problems and hardships. Nevertheless we feel free to ask you to do your very best to help *now*, for the children's sake and for the sake of the cause of peace and brotherhood, that these things shall not vanish utterly from this earth.

At Christmas our children gave a nativity play, and we invited our neighbours, for we have, as you know, a wonderful contact, especially through our medical work, with the Paraguayans around us. At the close we sang carols together around the crib in English, German, and Spanish, the dark little heads of the Paraguayan children vividly contrasting with the golden heads of some of our European children.

Here surely is something of the reality of the coming of Christ. It must have a meaning for the whole of mankind, that in the very midst of a bloody world war, men and women can in some one place join together, utterly forgetting national enmities in a higher allegiance to the Prince of Peace.

Although we can express this only in a small insignificant way, yet, this is what we live for, that Christ—as the Prince of Peace—may truly reign the wide world over.

This is our aim, and we beg that each one of you who feels this too and really means to do something about it, may—

without fail—write to us, at least, even if you cannot help much, for we long to draw nearer to you.

With warmest greetings in friendship,

THE BROTHERS OF THE
BRUDERHOF COMMUNITIES.

Checks or drafts may be sent to Sociedad Fraternal Hutteriana, % Banco de Londres y America del Sud, Asuncion, or direct to us at Primavera.

GUY JOHNSON.

A. F. S. C. PROJECT UNDER WAY IN INDIANAPOLIS

The year-round work camp which opened on April 1st, at Flanner House, Indianapolis, Indiana, is progressing well. Sponsored by the American Friends Service Committee, it is under the direction of Edwin and Marian Sanders, and there are six persons already there. The work camp is living in an eight-room house conveniently located near Flanner House and the work project. It is owned by the mother of the editor of the only Negro newspaper in Indianapolis, who has assured Ed Sanders that it "is a good house. It's saturated with prayer from top to bottom." Incidentally, it is well built and well adapted for the work camp, with a large back porch, and a kitchen big enough to use for canning. When the camp increases in size during the summer, another building will be used as a dormitory.

Flanner House is a progressive settlement house in the heart of the Negro population, numbering 50,000, in the city of Indianapolis. "The work camp will supplement in labor the funds recently raised for the erection of a new Flanner House. One of the earliest jobs of the camp is to clear a section of a city block in time for the City Park Commission to install playground equipment for use this summer. Following the wrecking of the old tile factory now on the property, the next task is that of cleaning and stacking 100,000 bricks. As the new Flanner House rises out of the ashes of the old factory, it is hoped that the work campers will be instrumental in encouraging members of the community to join in the building project."

Young Friends from the First Friends Church and the Independent Friends Meeting have been coming each weekend to join with the group, and members of the Fellowship of Reconciliation and students from Indiana Central College have also participated. The first job they undertook was washing walls at Flanner House. One married couple, engaged in social service work, spent their one free week-end for the month in this group. As a result of the wall-washing project, the Mothers' Club asked to meet at the campers' house, as one of these women had been scrubbing with the group. The reason for the meeting, it turned out, was to welcome the campers into the community—"the most heart-warming experience yet."

A few of the campers attended a near-by Negro Church, and found the young people were planning a conference for the first week-end in May. Hospitality of bed and breakfast for five was offered them and was gladly accepted.

In addition to constant work on the tile factory, and it is hard work, there is the garden. Two hundred pounds of potatoes have been cut and planted, as well as corn, beans, and other vegetables. Ed Sanders makes the following comment in his diary: "Work on the tile factory and a full day in the garden." This sounds like a full day! In addition, there are various problems with the wrecking company with which they are working, and in their efforts to install plumbing in the Fayette Center.

MY LOYALTY IS TO CHRIST SAYS YOUNG PACIFIST

Early in March, Robert Rumsey, a Student Peace Service secretary for the American Friends Service Committee, was sentenced to four years in the Federal Industrial School at Chillicothe, Ohio, for violating the Selective Service Act. Bob Rumsey registered and filed his conscientious objection to war when his questionnaire came last spring, indicating his unwillingness to participate in any form of alternative service under the act. He did not report to the Civilian Public Service camp at Manistee, Michigan, last October as ordered.

We give here portions of the statement setting forth his convictions as submitted on his questionnaire and prepared to read before the court. It is significant to all who uphold the right of individual expression of conscience, and clarifies a position different from the position of those pacifists who could neither register nor report to camp, and those conscientious objectors who both registered and took the assigned form of alternative service. We point out here that the position which Bob Rumsey sought corresponds closely to the position of conscientious objectors in England who, after appearing before their tribunals, receive unconditional exemption for work of their choosing, according to the dictates of conscience.

"When I registered last October 16th under the Selective Training and Service Act of 1940, it was in full knowledge that I could not accept any forced service under that act, whether of a military, non-military or civilian nature. My reasons for this decision are:

1. Though it laudably recognizes the *principle* of conscience, the act itself is undemocratic insofar as it prohibits *full expression* of conscience against war. To my notion, democracy rests upon cultivation of the conscience of its members, and not the suppression of that conscience, especially in relation to a sin as great as the sin of war.

2. We live in a universe which has as its basic principle the law of love, first fully revealed by Jesus Christ. Compliance with war or preparations for a war of national defense constitutes in effect the denial that he ever lived. Love acknowledges all men as one; war means organized, compulsory killing of our neighbors. Love casts out fear; war creates and thrives on fear and hate.

Not that this war is unrelated to our whole national and international way of life. On the contrary, it is the natural outgrowth of our society—a pagan society whose basis is exemplified by 'power politics' and the law of grab: by the seeking to acquire and keep wealth and privilege. Sharing deeply in these sins, our nation also shares the responsibility for the present war.

These foundations are crumbling. What is needed is not more killing in a futile attempt to bolster up the status quo; what is needed is a new way of life, both personally and among nations.

3. I feel that my highest obligation is to work to help usher in the new order, which is based on lasting foundations. It will not come without hard work and suffering, which I am willing to face. I have been voluntarily enlisted in this cause for some time, so either voluntary or enforced enlistment in any other cause is for me impossible. I therefore request full exemption from military service or any service done as a substitute for military service, so that I may follow the free dictates of my conscience.

"Each must follow his deepest insight. I do not question, but support those of my fellow pacifists who feel called to make their witness through the Civilian Public Service camp experience.

"But, having recognized conscience against war, it is hard for me to see how the State has a moral right to limit its expression to certain prescribed forms.

"My loyalty is to Christ. I must be free to work for his order. I feel that I have a higher responsibility than my responsibility to the State, though they do not always conflict. I must continuously work to establish the supra-national order which consists of the full and free fellowship of all human beings.

"I believe that our present social order, whose fruition is conscription and war, is at base a pagan order. Our real problems of unemployment, racial discrimination, and slums are not solved but intensified by the horrible recourse to mass slaughter. They will be increasingly intensified as long as we continue in the lie that any decent society can be established by violence.

"We need to discover that mankind is one. When we do this we will begin to prepare ourselves, not to 'defend' a dying order, but, in the spirit of love and truth, to work for true peace."

HOW MUCH WILL WE PAY FOR LASTING PEACE?

BY DAN WEST

War costs heavily—we are beginning to feel it now. But it is only the beginning. How much it will cost we don't know yet. But whatever the outcome, whatever the cost in money, blood, sweat and tears, we shall have to pay. That is compulsory.

But peace costs heavily too. Recently a returned missionary wrote thus: "Many people seem to have some vague idea that the enemy will be kept at bay and possibly defeated and that things will again go on as usual, with our farms, herds, and conveniences undisturbed. The fact seems to be that the enemy seems to want land and resources and certain trade privileges which may change our method and level of living to a considerable extent. One does not meet many who have considered that. It would seem that some readiness to share our immediate possessions would be a part of any peace program. This is a factor which needs to be drawn to the attention of such people, for merely to say that war is wrong and condemn those who fight, assuming that we can go on multiplying fields, is hardly a consistent view to hold."

The costs of peace in the world *now* may be nearly as high in money terms as the costs of war. Whatever they are, there is this point of difference—we do not *have* to pay. It is all voluntary. That touches the sensitive question as to how deeply we desire peace. Maybe we won't want it so much as we thought —once we consider the costs.

Suppose, first: Peace on earth would require that we cut out all extra flavors in our choice of foods. Would we want it? One Japanese university professor asked Kermit Eby some years ago, "Why is it that you can have beefsteak for breakfast, while we can have only rice?" The problem holds for China too, and India and France, and Spain and Poland. Where doesn't it hold? Even in America millions do not have enough of the right kinds of food.

Suppose, then: Peace on earth would require less of clothes, furnishings, new cars, and other good things for you and me—less so that others might have the opportunity to earn the necessities for wholesome living. Do we want peace so badly as all that?

I believe we do—once we begin to feel the need of our brothers around the earth. If so, we can begin anew *now* the practice of self-denial, beyond the demands of the war situation, and get ourselves and our churches ready to do more than our share toward reconstructing our world so that peace is possible. We are less likely to begin this after the war than we are now.

Recently a conscientious and thoughtful young man spoke thus: "Don't win any peaces that demand less than winning wars."

LYN ORCHARD HOUSE NEAR BROOKLYN, MICHIGAN

Though Lyn Orchard House was established last year as a Guest House primarily for adults, this July has been designated children's month. A garden, pets, an orchard, near-by woods, and lakes offer a variety of interests to youngsters. The group will be small and will work and play together as a family unit. An attempt to develop the creativity and resourcefulness of each child will be the central goal. Games, folk dancing, songs, simple crafts, picnics, and cook-outs are some of the activities which will make a two or four weeks' stay at Lyn Orchard House fun for children of all ages.

With the whole world involved in war and children everywhere catching the spirit of hate for the enemies of their country there is great need for experiences which may in part counter-balance this negative approach to life's problems. Lydia Adolph and Winifred A. Wildman, both pacifists, desire to help youngsters develop positive ways of facing the problems that come up in everyday living.

Winifred Wildman, a Friend, has been in Y. W. C. A. work and has worked on several American Friends Service Committee projects. Lydia Adolph has been in settlement work, has also worked in the Y. W. C. A. and has had more than ten summers work in summer camps.

STUDENTS WORK IN MEXICO TO CONTROL MALARIA

Side by side in the jungle of tropical Veracruz, fifteen North American college boys and fifteen natives of the town are working as volunteers to drain a large, malaria-infested swamp. The work is material witness of the ambition of the Mexicans to improve their lot, and of the desire of the students to help out their friendly neighbors south of the border.

The project is the result of cooperation between the Mexican Government Department of Health, the American Friends Service Committee, and the ejido, or collective farm, of Tolome. During the past three years, 150 North Americans have found a way of being good neighbors by working in similar projects of the American Friends Service Committee; but this is the first time that the Mexicans have volunteered to work along with the North Americans without pay.

The draining of the swamp is vital to the health of the members of the ejido of Tolome, because it is in this swamp that the malaria-carrying mosquito breeds. The swamp is so near to the little grass-house village that practically 100 per cent of the 1,400 natives had malaria last September.

The North American boys who are helping with the work, under the direction of the head of the state health department, are living in one of the houses of the town, and are joining in the town fiestas, are playing games and learning the language of the natives and studying their ways in order better to understand them. Because of the intense heat, the boys rise at 5:45 every morning in order to be through their seven hours of work before the hottest part of the day. They work with *machetes* (heavy blades for cutting brush), and with shovels, first cutting a wide path through the dense jungle, then digging the drainage ditch, often working waist-deep in mud and water. The ditch, when finished, will be two miles long and two yards wide. It is not easy work. There is no boss to give orders, and everyone works voluntarily and without pay.

The project has been approved also by the International Health Division of the Rockefeller Foundation and by the head of the Mexican Coordinated Health Services. Members of the camp have been made honorary associates of the local junta (a quasi-official organization for the improvement of the town.) A similar project recently completed was the reconstruction of the town of Tuxpan after the terrible earthquake which shook the region not long ago. *(World-over Press.)*

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WINIFRED WILDMAN AND LYDIA ADOLPH
Brooklyn, Michigan, R. R. 1

D. Elton Trueblood's "Logic of Belief"

By Francis G. Healey

NO SUBJECT would seem to have higher claims on intelligent persons than the "existence and nature of God." Yet it remains for many a matter of indifference, if not contempt. There are reasons. Thought about God has sometimes been erected into a despotic system, which unless a man believes he shall be damned. Again, the subject has generated intense rivalry and mutual recrimination. If discussion leads not only to divergent conclusions, but also to hatred among those taking part, milder persons may well be inclined to turn away. Further, in reply to current scepticism, some prominent thinkers, following a European lead, have tended to exalt God by decrying the worth of human reason, and indeed the worth of man. (It is interesting to note that many Japanese theologians, among others, have welcomed this movement.) No wonder that among reflective persons there is an attitude of somewhat contemptuous indifference towards "the idea of God."

Even from the standpoint of philosophy, however, this attitude is misguided. Philosophy, like other cultural pursuits, has had its periods of brilliance and its ages of aridity. The historian of ideas might well undertake to show us the causes for such vicissitudes. But one suggestion at least seems to spring from the records. Philosophy has been fruitful when engaged upon the criticism of religious and moral beliefs. The tension between reflective thought on the one hand and, on the other, beliefs which deeply affect practical living, helps to keep philosophy from degenerating into learned mental jugglery. Sophists are always more plentiful than philosophers, and their cleverness makes a more ready appeal. When philosophy becomes intellectual sophistication, as when morality becomes practical sophistication, the result is apt to be sterility. In our own day many thinkers are babbling about physical science and quarreling over questions of semantics. Semantics and natural science provide data and raise problems for philosophers. But a philosopher who makes these things central is as mistaken as an art critic absorbed in problems of perception only.

If there is any force in these observations, it may be well to look more closely at current scepticism concerning moral and religious beliefs. Three considerations are pertinent. First, there is a widespread view that such beliefs are mainly a matter for psychological study. Religion, it is held, deals with what was formerly thought to be reality, but now is known to be a groundless projection arising out of the wish to believe. Psychology has unmasked all the dressed-up claims on man's devotion which religion used to present. Religion grew out of mother and father complexes, or from other elements in the subliminal mind of man. Such disreputable origin disposes of all pretensions on the part of religion to regal authority. If moral and religious beliefs can be described by competent psychology as variations of more general mental processes, then, it is thought, reflection has done its perfect work with them.

Second, there is the largely inarticulate but doubtless influential notion that among thoughtful people moral and religious convictions are on the wane. Custom and convention do not lightly perish among the masses; in enlightened circles the position is different. Ideally, the number of believers should not determine our attitude to what is believed. In practice, the observation that fewer "intellectuals" hold a certain belief is bound to affect the attitude towards it of those who would rather not be bothered by the belief any way.

Third, in spite of the innumerable critiques of natural science as philosophy, in spite of the attitude towards religion of a number of "top-notchers" in science, many educated persons hold that science has left little room for God.

These considerations make us turn with interest to any new work on philosophy of religion. Elton Trueblood has discussed the main problems in a readable and scholarly way.* He deals with the kind of evidence that ought to be expected in this field, and the conditions under which it may be had. He sets out the creed of naturalism and, after showing what he takes to be its insuperable difficulties, puts over against it the position of "theistic realism." The kind of theism he is prepared to discuss will not compromise with the humanistic versions which have proved to many Americans an intellectual Cave of Adullam. The essence of theistic realism was expressed by Charles A. Bennett of Yale in words which Trueblood quotes with approval: "In addition to all finite selves there is a being called God, numerically distinct from them, an independent centre of consciousness, with his own unique life and purposes, with a differential activity of his own."

The evidence for such belief is both positive and negative. Positive evidence consists in a cumulate series of arguments pointing like arrows toward a similar conclusion, the existence of God. These arguments include the orderedness and self-insufficiency of nature, the objective character of moral demand, the fact of beauty found not made, the witness of religious experience, and the marks of meaning in history. Negative evidence consists in the inability of rival hypotheses to cover the facts, or at any rate to deal with the facts in as adequate a way as theism. Thus the criticism of theism on the basis of the doctrine of natural selection, or the psychology of wishful thinking, or the omnipresence of natural law, is dealt with. Criticism of these criticisms itself brings out points which strengthen the case for theism. Only with the problem of evil does the author feel serious difficulty. And there he is carried through his doubts by the conviction which other arguments have made strong. In conclusion, Elton Trueblood treats of immortality, regarding it as unproved and unprovable, but a legitimate corollary of theistic faith.

The most serious weakness in the chain of arguments seems to lie in the chapter on "The Evidential Value of Religious Experience." This topic has been fully treated by the author in his book "The Knowledge of God." He seems to think this arrow, so to speak, points to the conclusion of theistic realism more distinctly than it actually does. Religious experience is important. It suggests with great force that many have been, and are, in touch with supernatural reality. To argue that such evidence is in itself evidence of the reality of God in the sense indicated by that quotation from Bennett—the sense required by Trueblood's thesis—seems unwarranted. Those who experience God in that sense *already hold a belief in such a God.* The prior belief may be strengthened through such experiences as are described; it may be made vivid, more articulate. But the belief is prior all the same. Therefore the experiences cannot themselves be adduced as proofs of the belief. When belief in a personal God of the kind required by the argument is absent, men's religious experience strengthens them in whatever kind of prior belief they take with them into the experience. So the Neo-Platonist experiences the All, the flight of the Alone to the Alone; so the Hindu experiences Brahma (which is non-personal); so the Buddhist experiences the anticipatory delights of Nirvana. If *on other grounds* the belief of the theist is justifiable, religious experience may be appealed to as

**The Logic of Belief* by D. Elton Trueblood, Harpers, New York, 1942.

strengthening his conviction, but it is hardly an independent line of proof for theism. Elton Trueblood's arguments, especially in his earlier book, are persuasive to the point that religious experience is shown to be a most important witness to the reality of the supernatural. But religious experience is not evidence in itself (as he seems to think) for the validity of that interpretation of the supernatural which is accepted (I think rightly) by the theistic realist.

This book is the best introduction to philosophy of religion which has appeared in English for a number of years. It will be welcomed by students of the subject, and should prove an excellent text-book. It may also be recommended to all those who, in the words of the late Professor Dawes Hicks, having "abandoned the resort of basing their religious trust on a miraculously attested revelation" find that "the philosophical approach to religion is indispensable."

A STAR FOR C. P. S.

(Continued from Page 240)

It is the job of the C. P. S. man to put forth every effort to see to it that his personal idiosyncrasies are not glorified along with conscience. Personal idiosyncrasies must be submerged.

On the other hand, the C. O. must not become discouraged by his frailties. Once he has attained to an awareness of his peculiarities and to the necessity of retiring them into the background, he is in a most advantageous position for self-improvement.

Now comes the long, fruitful task of self-improvement, of perfection of one's character. The method to be used is the will to cooperate, to submit oneself to rigorous disciplines. These disciplines include inner ones, which make love of God and of neighbor realities, and also the external ones. Perhaps the C. P. S. man should out-soldier the soldier in his faithfulness to daily routine, in his neatness, in punctuality to appointments, to meals, to worship services, to addresses, in evidences of respect for his leaders and fellows.

The C. P. S. camp should not resemble a bursting bomb, the pieces of which fly in all directions to the hurt of itself and others. The camp should resemble a pontoon bridge, which is the product of precise, disciplined, thoughtful procedure. There are great ideals and ideas which must cross the C. P. S. bridge, and no member of the camps wishes to permit himself to stand in the way of that crossing.

The second ideal, that of the spirit of fruitful silence, tends to be forgotten in many groups of C. O.'s, when it is they who should be most aware of its value. A group of men who are on the defensive and who are teeming with ideas or emotions, or both, may tend to talk, to object, to argue about their convictions, more than to live their convictions. Free flow of words is important, just as free flow of waters in streams is important, but floods are hardly constructive. The C. O. should be intent upon practice of his ideals more than upon preaching them by argument of words or stubbornness of spirit. Superfluity of argument by word or attitude, confuses himself, his fellows, and us who are on-lookers. The true service to conscience, to nation, to humanity, to God, is the bending of the back to the good, wholesome routine at hand, and the bending of the spirit to the voluntary disciplines of cooperation, goodwill, faith in the significance of the present opportunity. It is often true that an opportunity is significant, not according to the perfection of the opportunity, but rather according to the perfection of the man who faces that opportunity. The degree of perfection of the man may be measured in terms of humility and eagerness to be worthy of the opportunity.

Surely men in C. P. S. camps are called first to the task of being something fine. It may be that ways for spectacular service will open. But whether great deeds are the destiny of the C. O.'s or not, most important is what the C. O.'s are in daily life, in their dealings with others and with ordinary work. Faithfulness in little things is the only foundation on which great things can be placed. Those great things may ultimately prove to be appealing and satisfying active service to mankind, or they may turn out to be the more difficult assignment of patient quiet living, infusing uneventful routine with eventfulness, with significance. This is essential at a time when so many men are deducting the precious quality of significance from vast areas of life.

It is a part of the C. O.'s profession, as it is of all professions, to stand firm for the highest loyalty he knows. It is also a part of the C. O.'s profession to excell in the art of holding one's peace in appropriate seasons, which are often long seasons.

The Friends practice fruitful silence, which is a practical, and, to them, a sacred discipline. They have no monopoly on the spirit of that silence. It is not a specific worship procedure which is urged here for the C. P. S. man, but rather it is an attitude which is symbolized by the words, "fruitful silence." That attitude is a determination to argue, not so much with words, as with daily conduct of thought and emotion, in relation to self, to others, and to God. It is a determination to argue by making daily routine significant even in the isolation of a camp, even in the fatigue of labor, far from the applause for which champions thirst.

The C. P. S. men are doubtless to be congratulated on the progress they are making in the task of convincing themselves and the seemingly inattentive world that they are not like disorganized minds, but rather are like integrated personalities. Their camps must shine with neatness, personal punctuality, excellence of morale. We know that integrated personalities are those who improve themselves by becoming interested in work, studies, skills, group activities. We know that the ultimate source of excellent morale is in the search for God, now. It is in this two-fold search, for constructive interests and for God, that rigorous voluntary self-discipline and the spirit of fruitful silence can be of great assistance.

A pilot in the first World War wrote: "We had to win victories over ourselves long before we won them over the enemy." The C. O. who declares peace against the spirit of war and for sound, constructive methods among men, should not fall short of, and indeed does well to surpass his military brother in the fundamentals of self-mastery. By wrestling for this self-mastery perhaps in the deserts of obscurity, the C. O. may assure himself of the type of victory of the good in himself and in all men for which he longs. By so doing, the C. P. S. man can prove himself worthy of the great opportunity which the camps, imperfect though they may be, present to him now.

Madison, Wisconsin.

YOUNG AMERICA GOES YOUTH HOSTELING

Young Friends will be particularly interested in the summer school being offered this year by the American Youth Hostels Inc. at Northfield, Massachusetts. The course will combine the experience of a work camp and community service projects with the study of AYH history and philosophy and the practical experience of trips and organizational work.

More and more, those interested in social service are drawn to this training course, originally designed to train prospective AYH staff members and field-workers, and to give volunteer workers practical assistance in carrying out youth hostel projects. In addition, the course for 1942 will include reconstruction training and community service. Optional subjects in this line are: first aid, home nursing, languages, community service, recreation, foundations of peace. Probably some lectures and discussions will be led by visiting A. F. S. C. workers and leaders. Members of the AYH staff, which includes several Friends, will assist in the instruction. Actual experience in farm production will also be part of the reconstruction training.

The particular appeal of the AYH Summer School lies in its emphasis on the mutual understanding and fellowship maintained through the fun, work and travel of youth hostelers of all groups, all ages, and from all countries. This year a group of underprivileged city children will be introduced to the joys of hosteling by a group of the trainees.

All trainees live a vigorous outdoor life during the months of July and August. The environs of Northfield and the Connecticut River offer ample opportunity for climbing, hiking, canoeing, riding and cycling. All expenses are covered by the $95 fee for nine weeks. Further information may be had by addressing American Youth Hostels, Inc., Northfield, Massachusetts.

RELIGIOUS EDUCATORS ATTENTION ALL!

An event which is definitely a forward step will take place when Indiana Friends Christian education workers will gather at Quaker Hill, Richmond, for their first summer leadership training conference, June 23 to 26. At this time, workers will sit down together with experienced leaders to study specific methods for giving children, youth, and adults, guidance and practice in the Christian way of life.

This conference will furnish excellent opportunity for Indiana Christian educators to plan definitely how to stimulate in Indiana an Advance which will be part of the total Friends Advance in Christian education, which in turn is part of the United Christian Education Advance.

The conference is intended for the help of Bible school superintendents, teachers, officers and pastors. It will begin at noon Tuesday and close at noon Friday.

There will be four departmental groups: (1) Superintendents and Pastors; the leader will be M. D. Foland, an experienced superintendent and personnel man in a public high school. (2) Children's Workers, led by Lillian White Shepard, our own editor of Sunday School publications. (3) Workers with Youth; the leader will be Jack E. Jones, assistant secretary of the Indiana State Council of Christian Education. (4) Leaders of Adults, under the guidance of Percy M. Thomas, field and promotional secretary of the Five Years Meeting.

General sessions will include worship periods under the leadership of R. Furnas Trueblood; a session following the theme, "The Why of Christian Education," led by James R. Furbay; a period following the subject, "Making the Bible Live," by Norval E. Webb; and a course especially for the help of the local meeting leadership, on "How Do You Enlist and Train Workers?" by M. Marie Cassell, Secretary of Leadership Education, the Board on Christian Education.

Addresses will be given by E. T. Albertson, William J. Sayers, and Norval E. Webb. The goal of the conference for attendance is at least one car load of workers from every meeting.

It is hoped that many Indiana Friends will enroll in the conference and that it may become in retrospect a land mark in Christian education progress.

LET'S REMEMBER

It is so hard to think straight
In these times, when rumors grow
And add to racial prejudice
Against an alien foe.
Our hearts are filled with bitterness
When we hear of things he's done.
We call him "Jap" or "Nazi,"
But God calls him, "My Son."

FLORENCE G. HIATT.
Whittier, California.

MORE DELAWARE FINDINGS

(Continued from page 228 of the last issue.)

Recommendations Based on Paragraph 3:

1. That every man should have the opportunity to share in the ownership of both personal and productive property, such as a home, a farm and economic enterprises.

2. That every member and family of the human race have a right to steady employment and to earn an income such as may provide the necessities of life and growth and is in accord with the wealth-producing capacity of their day and the requirements of responsible conservation of natural resources.

3. That in early years every individual has the right to full-time educational opportunities with reasonable consideration of his talents, interests, and probable vocation; that in later years every individual is entitled to economic security in retirement and the continuation of cultural opportunities; that in the whole span of life every individual is entitled to adequate health service and professional medical care; and that in the productive years there is the universal obligation to work in some socially necessary service.

4. That every man has the right to employment of a kind that is consistent with human dignity and self-respect, and to such leisure as is essential for cultural and spiritual development; that employers of all kinds should recognize and safeguard these rights.

5. That citizens, through their governments or other appropriate agencies, have not only the right but the duty.

a. To prevent destructive cyclical trends in business by regulatory measures or, if these prove inadequate, by direct initiative;

b. To counteract the unemployment resulting from technological change through vocational re-education, through public employment agencies, and, if necessary, through a reorganization of industries and markets.

6. That industrial democracy is fundamental to successful political democracy, and we therefore recommend that labor be given an increasing responsibility for and participation in industrial management. The principle of democracy in economic relations should be accorded wider expression by the development of stronger *voluntary* producers associations, farm organizations, labor organizations, professional groups, and consumers organizations, and their integration into some form of national economic council, for planning in cooperation with government for maximum production and consumption and the abolition of unemployment. In each industry also, industrial councils should be developed, representative of management, labor and consumers, for democratic direction of industries towards these same ends. The effect of maximum production and consumption in each country would be to decrease the pressure of competition for world markets and thus to mitigate one of the major economic causes of war.

7. That we cannot find the means of preventing social disorder until we have ended the paradox of poverty in the midst of plenty. We believe that a tax program should be formulated in such a way that the burden be placed in proportion to the ability to pay, to the end that our wealth may be more equitably distributed.

8. That agriculture has a dual importance, both as a way of making a living and as a basis of family and community life. Our economic system must become servant and not master in maintaining the socially significant services of agriculture, such as feeding the world and producing the organic raw materials essential to industry.

9. In view of the Christian principle that a house divided against itself cannot stand, we urge that the International Labor Organization or its successor organization after the war shall make a special study of all available plans for avoiding or reducing the animosities too often prevailing between Labor and Management and tending to national inefficiency and war.

Recommendations Based on Paragraph 4:

1. The progressive elimination of restrictions on world trade, such as tariffs and quotas, under the guidance of an in-

ternational organization and by other appropriate methods.

2. "The fullest collaboration between all nations in the economic field with the object of securing *for all* improved labor standards, economic advancement and social security." This is the language of the Atlantic Charter, Article 5. We call attention however to the fact that in Article 4 of this Charter, the obligation "to further the enjoyment by all states, great or small, victor or vanquished, of access on equal terms to the trade and raw materials of the world which are needed for their economic prosperity," is limited by the phrase "with due respect for their existing obligations." We urge that such existing obligations be modified so as to permit the complete achievement of the goal set forth in this same Article. We hold that in all this matter the rights and needs of indigenous populations should be given just consideration.

3. The establishment of a universal system of money. The money system should be so planned as to prevent inflation and deflation, insofar as this is possible through monetary means.

4. The establishment of a democratically controlled international bank or banks to make development capital available in all parts of the world without the predatory or imperialistic aftermath so characteristic of large-scale private or governmental loans.

5. The creation of a world organization to study and make recommendations concerning problems arising from the pressure of population on the means of subsistence. We condemn any attempt upon the part of any nation to solve these problems by measures that discriminate against any people because of race or creed.

We believe that wealthy nations should not only refrain from action that is injurious to their neighbors, but should initiate action that is calculated to benefit their neighbors, as for example, the direction of foreign investments with a view to raising the standard of living of the underprivileged peoples of the earth. No attempt should be made, however, to *impose* an alien culture upon any people.

We recognize that at the close of the war vast populations will be in need of food, shelter, clothing and medical care, and that vast areas will call for physical and economic rehabilitation. We believe that the American people, acting through their government, should assume a major share of the responsibility and task of meeting this need.

General Resolution on Economic Collaboration

We note such acts of our government as that reported by Under-Secretary of State Welles at Rio de Janiero on January 15th, 1942, that "it is the policy of the United States to aid in maintaining the economic stability of the other American Republics by recognizing and providing for their essential civilian needs on the basis of equal and proportionate consideration with our own"; also the provisions of Article 7 of the Anglo-American Pact of February 26th, 1942, calling for "post-war participation, by all countries of like mind, directed to the expansion, by appropriate international and domestic measures, of production, employment and exchanging consumption of goods which are the material foundations of the liberty and welfare of all peoples; to the elimination of all forms of discriminatory treatment in international commerce and to the reduction of tariffs and other trade barriers." We instruct the officers of this Conference to communicate to our government our deep satisfaction with such acts. The spirit evidenced thereby is, in our judgment, that which must come to permeate the life of nations if they are to achieve a just and durable peace.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

GREATER DEPTH

That ye, being rooted and grounded in love, may be able to comprehend . . . the breadth, and length, and depth, and height. . . EPHESIANS 3:17, 18.

* * * *

There is a tendency to softness in these modern times. We have been successful in making gadgets by machinery; we have reduced our hours of work without properly filling our hours of leisure. . . . at the same time that people show a tendency—a soft tendency—to expect managers and directors to look out for them. . . There is also a softness in civilization's concentration on beauty instead of ugliness.

PATRICK MURPHY MALIN.

* * * *

Among all my patients in the second half of life, that is to say over thirty-five, there has not been one whose problem in the last resort has not been that of finding a religious outlook on life.

DR. C. E. JUNG.

* * * *

We have learned to use the mechanical tools of science to attack our human and our natural environment from without. . . . On the other hand, we largely ignore the intangible basic realities which combine the parts into a living whole. And now in the dramatic events of our present world . . . we stand bewildered, two-dimensional beings in the presence of a three-dimensional reality. . . A new dimension must be entered.

HOWARD H. BRINTON.

* * * *

Bring us thy peace, O Silence! Song is sweet;
Tuneful is baby laughter, and the low
Murmer of dying winds among the trees
And dear the music of Love's hurrying feet;
Yet only he who knows thee learns to know
The secret soul of loftiest harmonies.

JULIA C. R. DORR.

* * * *

Our Quaker mission, then, is not merely to feed the hungry, clothe the naked, and build shelters for the homeless. We must take a manly part in this main business of this epoch, the restoration of faith and vision and the rebuilding of the spiritual structure which can *house* the immortal souls of men.

RUFUS M. JONES.

* * * *

Deep in every soul there is a little chamber, where the stillness reigns and the torrent of succession seems to cease. And though the term of our spiritual growth must surely be the unification of the whole nature "in the bond of love," —the opening of the door of the inner fastness so that the music of its quiet reaches every corner of the home—it does begin the clear recognition of this cleavage, this difference in kind between the life of the spirit tuned to eternity and the life of sense tuned to time.

EVELYN UNDERHILL.

* * * *

Let us in awe and reverence draw near to Him whose power was working before man existed, whose power will continue after man has vanished. Prayer, whether of words or thoughts or feelings, worship, meditation, contemplation, adoration, these are the gates through which mankind must pass.

HOWARD H. BRINTON.

* * * *

But here within my trembling hand I bring
This will of mine—a thing that seemeth small.
But thou alone, O Lord, canst understand
How when I yield thee this, I yield mine all.

Hidden within, thy searching gaze can see
Struggles of passion, visions of delight,
All that I have or am or fain would be—
Deep loves, fond hopes, and longings infinite.

HENRY B. WRIGHT.

QUAKERDOM · AT · LARGE

Two A. F. S. C. Seminars for refugee teachers, scholars and artists will be held during July and August, under the direction of Dr. Herbert A. Miller. These will be at the University of New Hampshire and the University of Maine, in connection with the regular summer terms. All classes and college facilities will be open to the Seminars.

* * * *

Many Friends have been deeply interested in the British Quaker children who came to the United States during the summer of 1940, and generous contributions have been received to assist in the education of these children. Funds for this purpose are nearly exhausted, and plans for the coming school year must be made. Under the pressure of new responsibilities, it is hoped that Friends will not forget these Quaker children's needs. The Refugee Section of the A. F. S. C. will be glad to give more specific details to persons desiring information.

* * * *

London's Meeting for Sufferings has recently issued perhaps the most poignant statement yet to come from Friends anywhere regarding the food blockade of Europe. Stating that, despite the reluctance of thoughtful people, it is Britain's policy to prevent food from reaching certain European countries, it recognizes in the introduction of food serious political and technical difficulties, but reaffirms that these can be overcome. "The Religious Society of Friends believes, therefore, that it is urgently necessary to find means of permitting the entry into the countries in Europe at present closed by the blockade of at least such food and clothing as are essential for the maintenance and growth of child life, even if this involves a lessening of our own supplies."

* * * *

A cross-section picture of Friends activities through the United States, in relation to community service and "civilian defense" activities is given by reports from 240 local meetings received since March. These reports came in reply to a questionnaire issued by the Peace Section of the A. F. S. C., which was sent to 911 local meetings. Besides asking for information about "community service activities relating to health, welfare, recreation, education, consumer programs, protection, etc.," inquiries were made as to official relationships between any of these programs and "civilian defense" programs, and to what extent meeting members were participating voluntarily. "Friends and Community Service" is the pamphlet resulting from this survey. Two concerns will be met by this study—Friends can see more clearly their part in meeting long-time community problems; and the role of Friends in emergency community needs caused by war will be clarified.

* * * *

Gordon K. Hirabayashi, a Senior at the University of Washington, who is an American-born Japanese and a member of the Friends meeting in Seattle, has been sent to prison because of his refusal to register for evacuation. The stand of this young Friend holds as much interest for all Friends as it does for his own meeting. One member of the meeting is acting as his legal adviser and has been able to visit him in prison. The Civil Liberties Union has agreed to underwrite all expenses connected with the case. Gordon Hirabayashi writes, "Over and above any man-made creed or law is the natural law of life—the right of human individuals to live and to creatively express themselves. No man was born with the right to limit that law. . . The violation of human personality is the violation of the most sacred thing which man owns. . . . This order for the mass evacuation of all persons of Japanese descent denies them the right to live. . . It kills the desire for a higher life. Hope for the future is exterminated. . . I must maintain my Christian principles . . . and the democratic standards for which this nation lives. Therefore, I must refuse this order for evacuation."

* * * *

Margaret L. Benson, a member of the General Meeting of Australia, writes: "Our meetinghouse in Sydney is being prepared as a Rest Centre to provide temporary accommodation (not longer than 24 hours) for any rendered homeless by bombing. In that time the authorities hope to make arrangements to send them to safer places. So our lower hall now looks like a dormitory and the sewing group is busily making bedcovers of all sorts. We are getting most expert in using bits and pieces. With flour bags as a base, woolen or cotton-flannel scraps . . . we even use sacks and sugar bags. Our meetinghouse is in a very congested slum area and the building is not fit to stand much—so we hope it won't have to. . . This country is full of Americans, Dutch, Javanese, Malayans and Chinese—most cosmopolitan. The streets are really interesting to watch and would be more so if one didn't think of the reason of their presence. . . May I say, my love to you all? One feels as if friends are doubly precious now."

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With glimpses here and there, it is hard for us to realize how extensively Friends on the West Coast are working in the proscribed areas and aiding in the evacuation of Japanese from these areas. From an information bulletin put out by the Pacific Coast Branch of the A. F. S. C., we glean these brief references. Friends gave volunteer help at the places of registration and medical inspection where hundreds appeared each day. The Pasadena office has received thanks from the educational director of the Santa Anita reception center for books, magazines, games, and toys sent into the camp by Friends. Friends are cooperating in the Federal Council of Church's endeavor to meet the needs of evacuees in the storage, sale or conservation of property. Joseph Conrad, now in Berkeley, is giving full time, for the months ahead, to the work of the Student Relocation Committee. Friends in the Bay area stood by and gave all possible aid to evacuees who were sent down to Santa Anita . . . they furnished cars, drove many to the station, saw them off, provided them with food and the assurance that someone cared. Whittier Friends served a lunch to the Norwalk group at the assembly center in

WE BOTH STILL LOVE

(In answer to Esther Veach. See April 9 issue of THE AMERICAN FRIEND.)

Come, let us stand together
In this dark cloud of night,
And close our eyes, because
You know, that 'tis that cloud
Which makes us see each other not.

In our deepest heart
There are the things unchanged:
I look to Fuji-San
And you to green topped hills,
But both, we look to peaks,
And love the height
And love those all that look
So high to highest things as you and I.

Come, let us stand, the cloud
Is over soon and soon I'll look
Into your eyes again,
And both will know, that there were
only clouds,
That made us see each other not.

F. K. R.

Chicago, Illinois.

Downey, and Seattle Friends in like manner extended sympathy and practical aid to those evacuated from Bainbridge Island. . .Japanese-American students and alumnæ in the University of Washington turned over to the A. F. S. C. the sum of $585 which they had been saving toward the building of a club house, to use in any way desired. No doubt this gift is due to the influence of Floyd Schmoe and their love and respect for him.

NEWS OF OUR MEETINGS

Ithaca Monthly Meeting of Friends held its annual meeting, April 6, 1942, on the campus of Cornell University. After the business meeting, E. B. Speight addressed the gathering on the subject, "Early International Friends." Officers appointed for the next year are Joshua A. Cope, Presiding Clerk; Amy Grace Mekeel, Recording Clerk; and Sarah Oliver, Treasurer.

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With James Hickman, pastor of the meeting in Hemlock, Indiana, as the minister, a series of evangelistic meetings was held recently at New Salem, near Greentown, Indiana. Most of the members of the meeting were brought into a closer fellowship with Christ and felt a new determination to labor in His works. James Hickman was assisted by Fanny R. Gentry, pastor of the Greentown Meeting.

* * * *

The ministers and workers of Western Yearly Meeting met at Amo, Indiana, for their annual conference, May 11 to 13. Among those who brought messages and led discussions were Murray C. Johnson of Kokomo, Lewis Benson of Evanston, Russell E. Rees of Chicago, Lee Partington of Bloomingdale, Robert D. Wilburn, Percy M. Thomas and Errol T. Elliott. With the theme, "Living Unitedly the Program of Jesus," the sessions proved instructive and edifying.

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Winneshiek Quarter of Iowa Yearly Meeting met at Sawyer, Wisconsin, late in April. Sylvia Pipkin, pastor at Valton, Wisconsin, and Alvin Hoskins, pastor of Hesper, Iowa, brought helpful messages, as did Richard R. Newby, Yearly Meeting Superintendent. Friends were sorry to learn that Orin and Oshea Hutchins, pastors of the Sawyer meeting, have resigned after nine years of faithful service. The sessions were a blessing and spiritual inspiration to all who attended. Bounteous dinners were served at the church by Sawyer Friends.

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Bluff Point, Indiana, Friends have recently started a class in "Preparation for Church Membership," conducted by the pastor, B. Orville Fisher. The Friends Discipline is being used for a textbook. Much interest is being aroused in the Discipline, which is too often neglected among Friends. . . Under the able ministry of Russell Burkett a series of revival meetings were held late in March, bringing to a good number of Friends a new and deeper understanding of the workings of God. Bluff Point, though a small country meeting, has renewed encouragement and the bright vision of future possibilities toward which it is working.

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The Penn Quarterly Meeting of Nebraska Yearly Meeting reports much recent activity. The Denver Meeting has recently paid $500 on the parsonage mortgage. . . The Deer Trail Meeting, on U. S. Highway 40 on the way into Denver, welcomes all visiting Friends. These Friends have opened their doors to the Baptists, who came near to losing their church by fire. The Union Pacific Young People's League held their quarterly meeting in the church. . . The Palmer Lake Community Church held pre-Easter services with Dr. Charles Ensign and his wife, of Colorado Springs, bringing deep spiritual messages. . . The Pikes Peak Christian Endeavor Union Conference was held at Palmer Lake on April 26.

* * * *

In former years, North Columbus, Ohio, Friends have donated much to the work of the A. F. S. C. in the way of garments which were rejuvenated, sweaters which were knitted from new yarn, and dresses and pinafores sewed from new material. In addition, this year the group is cooperating locally with the Goodwill Industries. Women's coats collected by the Industries are turned over to the sewing group. Coats are washed and made over into snow suits, coats, helmets and mittens for children, and the very smallest pieces are saved for quilts, three of which have already been made by Jane Summerhays. The finished products are sent back to Goodwill officials, who distribute them to needy Columbus families.

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Ackworth, Iowa, Quarterly Meeting was held at Smyrna, May 23 and 24. There was a particularly fine attendance on Sunday and all the meetings were on a high spiritual plane. Gerald Dillon, pastor of Motor Meeting and a student of John Fletcher College, brought the message on Saturday, using the theme "What It Means to Be a Christian." Richard R. Newby brought the message on Sunday with Billy McCord, a William Penn student, speaking to the young people's meeting on the text, "Know ye not I must be about my Father's business." Ardeth Anderson, the superintendent of young people's work, was in charge of the meeting, and Neal Myers of Smyrna led the devotions.

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Spring Bank Quarter Friends met for their May sessions in Allen, Nebraska. In addition to the local church group, representatives from Plainview and Elk Valley Meetings attended. Highlighting the Sunday services was the commemoration of the sixtieth anniversary of the founding of Spring Bank Church. Wilbur Roberts, a charter member, David Tuning, J. L. Jones and Albert Benstead spoke. Grover A. Tyler opened the meeting for personal testimonies and bits of history from members of the congregation. The presence of the spirit of God was keenly felt and hearts were softened as the sacrifices and faithfulness of the early pioneer Friends were recalled. Glenn A. Reece, Yearly Meeting Superintendent, and Kelsey Hinshaw from Elk Valley and Ella Tappana from Plainview brought timely messages through the sessions.

* * * *

After two years of excellent service as Director of Christian Education at First Friends Church in Indianapolis, Mildred E. Hinshaw is resigning July 31, 1942, to become the bride of Marion Rains. It is with regret that First Friends releases her, but with best wishes for her new life in Winchester, Ohio. Marion Rains is a member of the Leesburg, Ohio, Meeting and is chairman of the Young Friends Activities Committee of Wilmington Yearly Meeting. He teaches commercial subjects in the high school at Winchester. . . In the later part of April, First Friends enjoyed the visit of James G. Vail, of Philadelphia. He spoke to the Science Club of Indianapolis on the subject of the American Friends Service Committee. A noon luncheon was arranged for the businessmen of the meeting, and James Vail spoke again in the evening to an informal gathering of friends at the home of Alvin T. and Evelyn M. Coate. All who met felt that the time with James Vail was most profitable.

* * * *

Robert C. Jones, a member of 57th Street Meeting in Chicago, has just returned from a visit to schools of higher learning in Mexico. He suggests that many American students could profitably attend these institutions for short periods of time. The technical schools of Mexico are badly in need of shop and laboratory equipment. Graduates of these schools would also profit by periods of apprenticeship in United States shops and factories, particularly in the smaller ones comparable to those which eventually will be established in Mexico.

Ours is a career that knows no bound.

SCHEDULE OF APPROACHING YEARLY MEETINGS

CALIFORNIA—June 17-23, Whittier, California .

NEW ENGLAND—June 23-28, Ocean Park, near Old Orchard, Maine.

NEW YORK—June 26-July 1, Poughkeepsie, New York.

CANADA—June 27-July 1, Newmarket, Ontario, Canada.

NORTH CAROLINA — August 4-8, Guilford, North Carolina.

WILMINGTON—August 14-19, Wilmington, Ohio.

IOWA — August 17-22, Oskaloosa, Iowa.

WESTERN—August 18-23, Plainfield, Indiana.

INDIANA — September 22-27, Richmond, Indiana.

BALTIMORE—October 21-26, Baltimore, Maryland.

RICHMOND FRIENDS HAVE GOLDEN ANNIVERSARY

Honoring Edwin S. and Evangeline Moore Jay, whose golden wedding anniversary occurred on Monday, May 25, Friends of the West Richmond, Indiana, Meeting gave a reception on the afternoon of May 24. R. Furnas Trueblood, pastor, presided informally.

Charles M. Woodman, former pastor, paid tribute to the long and useful service of this still active couple. Pennina H. Trueblood, close friend and neighbor, sketched briefly their lives from Edwin Jay's school-days at Moses Brown and Evangeline Moore's teaching years in North Carolina, through a short period on a farm in Iowa to their return to Richmond, where they have lived for the past forty-three years.

President William C. Dennis of Earlham College spoke appreciatively of the Christian home established and sustained by Edwin and Eva Jay, recalling as background for his remarks the pleasantly human qualities of Allen Jay of Quaker fame, whose only surviving son Edwin is, and the fineness of character of the Harrison family, in whose home, transformed into a community house for the meeting, the reception was being held. Professor Edwin P. Trueblood related experiences reminiscent of Edwin Jay's prowess as a baseball pitcher at Earlham, and Josephine Grant read an original poem written for the occasion. Letters of greeting from Cora Kittrell and Elbert and Lieuetta Russell were read. Two musical numbers were played by a granddaughter, Barbara Jay, and refreshments were served from a table decorated with yellow roses and tapers.

Evangeline Jay wore her wedding gown, and she and her husband spoke again the vows they took fifty years ago, the "bride" promising to "continue to be a loving and faithful wife." Three of the signers of the original wedding certificate, which was on exhibition at the anniversary, were present—Atwood L. Jenkins and E. E. and Mary Lebo.

Edwin and Eva Jay's three children, Allen and Esther Jay Brown of Richmond, and Willard Jay of Dearborn, Michigan, and several grandchildren were present. Ninety persons signed the guest book. A floor lamp and an armbouquet of golden roses were presented by the meeting.

OPPORTUNITY FOR YOUNG QUAKER COUPLE

The Seattle Friends Center is looking for a young Quaker couple who would like to live at the Center and serve as house-directors in return for the use of a modest apartment. Carl and Winifred Sandoz, who have served in this capacity for almost two years while Carl has been studying at the Graduate School of Social Work at the University of Washington, plan to leave at the close of the present school year.

Seattle is a city where Friends are finding many new opportunities for service—for example, in work with the Japanese. Those living at the Center are in a position to help carry out Friends concerns in many ways at the same time that they pursue their university studies or carry on work of their own.

For further information about the work of the house-directors, write to Beatrice Shipley, Friends Center, 3959 15th Ave. N. E., Seattle, Washington.

AMONG OUR CONTRIBUTORS

MERLE L. DAVIS—Executive Secretary, American Friends Board of Missions.

JAMES R. FURBAY — Pastor, First Friends Meeting, Marion, Indiana.

FRANCIS DOAN HOLE—On leave of absence from the Earlham College faculty doing graduate study at the University of Wisconsin.

PAUL COMLY FRENCH—Executive Secretary, National Service Board for Religious Objectors, Washington, D. C.

EDWARD WAGENKNECHT—Pastor, Seattle, Washington, Meeting; and Professor, Department of English, Washington University.

GRACIA D. BOOTH—Writer and wife of G. Raymond Booth, Executive Secretary, Pacific Coast Branch of A. F. S. C.

FRANCIS G. HEALEY — Professor of Philosophy, Swarthmore College, Swarthmore, Pennsylvania.

TEACHER AVAILABLE

Woman, lifelong Friend, B.A., M.A., Phi Beta Kappa, etc., eighteen years teaching high school English in large city system, would like work in Friends secondary school or college or in other Friends enterprise. Address E. H. J., Apt. 3, 3533 Second Avenue South, Minneapolis, Minnesota.

NEW PROVIDENCE FRIENDS HEAD INSTITUTE

Quakerdale Farm is the new name of the boys' home sponsored by White's Iowa Manual Labor Institute located near New Providence, Iowa. The dormitory is finished and being occupied by needy boys who are dependent and deprived of proper guidance. The boys attend the public school but have special opportunities for training in woodwork, mechanics and carpentering as well as all types of farm experience.

Guy Michener is Superintendent of the dormitory and Walter Tatum manager of the 600-acre farm. Due to delay in completing the building, the Open House planned for last fall is being held this spring.

New Providence women have sent nearly two hundred pounds of clothing to the American Friends Service Committee and will send more, besides the bedding and other articles being sent to C. P. S. camps.

CAROLINE N. HUNNICUTT

Caroline Nordyke, daughter of Henry and Phebe Nordyke, was born at New Vienna, Ohio, on May 22, 1858, and died in Whittier, California, April 4, 1942, aged eighty-three years.

Early in her life she felt called to preach and at the age of fourteen, in a meeting conducted by John Henry Douglas, gave herself completely to a life of Christian service. She soon became clerk of her Monthly Meeting, in which capacity she served for fifteen years. For nine years she was clerk of Fairfield Quarterly Meeting, and after the opening of Wilmington Yearly Meeting, one of the assistant clerks for some time. For many years she was clerk of California Yearly Meeting on Ministry and Oversight.

She entered Wilmington College as a student in her fifteenth year, but a severe sickness forced her to withdraw during her Junior year. Then for fifteen years she cared for her aged parents and two of her brother's children. In 1892 she was recorded a minister of the Gospel by Clear Creek Monthly Meeting. Shortly after, she went to California, where she met William P. Hunnicutt, to whom she was married on January 1, 1894.

Between 1897 and 1910 they served as pastors at El Modena, Alamitos and San Jose, California. In 1910 they moved to Huntington Park, where she began teaching in the Training School, which efforts she regarded as her real life work. She took part in the training of some seventy-five young men and women preparing for the ministry or mission work.

Surviving are four stepchildren and one niece. Funeral services were in charge of O. Herschel Folger and Ray L. Carter, with interment in Whittier.

WESTTOWN SCHOOL

FOUNDED 1799

COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS AND GIRLS

Maintained by Philadelphia Yearly Meeting of Friends (Arch Street)

In these times it is more urgent than ever that our young people be given opportunities to develop skills and attitudes which will enable them to take their places of responsibility in the Society of Friends and the larger world in which they will live.

Inquiries relative to enrollments next autumn are now being received. Personal interviews are desirable and visits to the school are welcomed.

For catalogue apply to:

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Penna.

BIRTHS

HOSKINS—To Walter H. and Barbara Barrett Hoskins, on May 4, 1942, in Indianapolis, Indiana, a son, John Allen.

MEKEEL—To Arthur and Etta Albrecht Mekeel, on May 17, 1942, in Wichita, Kansas, a daughter, Helga Elizabeth.

MORROW—To David and Marian Morris Morrow, on April 9, 1942, in Indianapolis, Indiana, a daughter, Sandra Joan.

THRASHER — To Winfred and Ruth Hutchins Thrasher, on October 18, 1941, in Indianapolis, Indiana, a son, Philip Charles.

WALTER—To Albert and Marie S. Walter, on January 26, 1942, in Indianapolis, Indiana, a daughter, Ledonna Gean.

MARRIAGES

HADLEY-SCOTT—At the First Friends Church in Indianapolis, Indiana, on May 20, 1942, Mary E. Scott and David Hadley, son of Dr. Murray N. and Florence Henley Hadley, Errol T. Elliott, minister.

MATZKE-HILL—In Tampa, Florida, on May 5, 1942, Mary Martha Hill, daughter of William Clyde and Lou Anna Hill, members of First Friends Meeting in Indianapolis, and R. G. Matzke.

SIELKEN-SKINNER—In McKee Chapel, Indianapolis, Indiana, on April 4, 1942, Juanita Skinner, now a member of First Friends Meeting in Indianapolis, and Robert L. Sielken, son of Nellie L. Sielken.

WADE-GUNSETT—At the First Friends Church in Indianapolis, Indiana, on March 27, 1942, Mary Gunsett and Nicholson G. Wade, Errol T. Elliott, in charge.

DEATHS

PITT—On December 24, 1941, at her home in Jonesboro, Indiana, Belle Pitt, aged 85. She was a life long member of that meeting. Surviving is one son, Charles Pitt, a recorded minister. Funeral services were conducted in the Jonesboro Church with Claude James, a former pastor, in charge.

WARREN—On April 17, 1942, at the family home near Wilmington, Ohio, Eva Holaday Warren, aged seventy-three, a member of Springfield Meeting. She came of a family of wide connections with Holaday, West, Carter, and Carey as family names. Surviving are her husband, William Warren, and four children.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10. a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister. Telephone, Riley 5224.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1942-43. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys' enrollment are more likely than in the case of girls but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

Consultation at the school or inquiries by correspondence are invited.

For a catalogue and bulletins descriptive of the George School curriculum, write to

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

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